

# SPIRIT OF MISSIONS.

---

## DOMESTIC DEPARTMENT.

---

FEBRUARY, 1875.

---

### REPORT OF BISHOP CLARKSON

TO THE BOARD OF MISSIONS.

1873-4.

THE original Jurisdiction, assigned to me nine years ago, consisted of the then Territories of Nebraska and Dakota.

In the year 1869 Nebraska, having become a State, was organized into a Diocese. In the year 1871 the South-western portion of the Territory of Dakota was erected into the Missionary Jurisdiction of Niobrara, and in 1872 Bishop Hare was chosen to the oversight thereof.

In the Diocese of Nebraska we have now thirty churches and chapels, twenty-six Clergy, six candidates for Holy Orders, twenty-one lay readers and above 1,250 communicants. We have also organized and are carrying on two excellent Diocesan schools, for the education of the children of the Church.

The Diocesan Council of Nebraska has transferred, so far as it has the power to transfer, the Santee Indian Reservation to the Missionary Jurisdiction of Niobrara. This will take from us one of our Clergy and three of our chapels. But as they are connected with the Indian work, it seems right that they should be in the Jurisdiction of the Bishop in charge of the Indian Mission.

Our Report to the Board must be chiefly concerning the work of the Church in that part of the Territory of Dakota, which is still under our charge, which comprises more than three-fourths of its geographical area, and its entire white population. This portion of Dakota contains now certainly not less than 30,000 souls, and must be large enough to make two States, each one of which would be larger than all of New England. During the past year, I have made three visitations in the Territory, and travelled through the whole of the populated portion, and my conviction of the speedy settlement of it has been strengthened by the observations of each visit. A richer and more beautiful and fertile land can hardly be found anywhere than in that large part of it that has been the scene of my delightful journeys. And it is not exceeding the bounds of reasonable conjecture to expect, in a very few years, a population of hun-

dreds of thousands of people covering this great domain, and cultivating this fruitful soil.

We have now seven Clergy canonically connected with the Jurisdiction of Dakota; four of them are Missionaries in the employment of this Board, two of them are army chaplains, residing at Forts in the Territory, and the seventh, though not yet transferred, has removed to an Eastern Diocese. This is indeed a small force for the adequate working of such a field, and, except for the Missionary zeal of the Clergy, who are truly abundant in labors and travel, we could not reach half of the stations and settlements that desire and deserve our Services.

#### YANKTON.

At Yankton, the flourishing capital of the Territory, we have a comfortable church, that ought to be enlarged, a vigorous and well-ordered congregation, and above seventy-five communicants. Here, during the past year, nineteen have been confirmed. The Dean of the Territory, the venerable Dr. Hoyt, of whom I have so often made honorable mention to the Board, and whose praise for Missionary activity is in all the churches, has charge of this parish; but with a zeal that is worthy of all commendation, he travels regularly and frequently throughout the whole of Southern Dakota, holding Services in all the little settlements, and dispensing the Bread of Life to our scattered communicants.

Recently the Church in the Territory has secured the valuable services of the Rev. James H. Magoffin, of the Diocese of Wisconsin, as the head master of Dakota Hall, our Church School in Yankton, who assists the Dean by taking his duty when he is away from home on his Missionary journeys.

#### VERMILLION.

Mr. Magoffin has also undertaken to supply the Services at Vermillion, the second town in the Territory, thirty miles from Yankton, where we have a small church, and a few communicants. We cannot but hope for a large increase of interest there, as the result of his labors.

#### SIOUX FALLS, ETC.

As Sioux Falls, seventy miles north-east from Yankton, we have a beautiful little church, not quite finished, but soon to be, with a very good congregation, under the efficient charge of the Rev. W. W. Fowler, who also officiates at Canton, twenty miles south of Sioux Falls, where I recently confirmed five persons, and where also we must soon have a church edifice. The congregations at both of these parishes are large, and the Church has obtained a strong hold upon the affections and sympathies of the whole community.

Mr. Fowler has also been officiating at Fairview and Eden, towns farther down in the Sioux Valley, where there are a few who desire the Services of the Church, and are grateful for the interest taken in their

spiritual welfare. No parishes have yet been organized at these points, but this must come in time, as the population comes in, and the means of the people for the erection of church edifices increase.

#### SWAN LAKE AND TURNER AND LODI,

In the Valley of the Vermillion River, situated about thirty-five miles from Yankton, are also visited occasionally by our Missionaries, and by myself in my annual visitations : and though the number of our people is but small at all these points, yet the population all welcome our ministrations heartily, and it is a real pleasure to be able to preach the Gospel of our Blessed LORD in these rural communities.

#### THE JAMES RIVER VALLEY.

I have recently, in company with Dr. Hoyt, traversed the lovely Valley of the James River, up almost to the further limits of the settlements, holding Services at Scotland, Milltown, Rockport and Firesteel. I never have been more impressed with the magnificence and the beauty of any country, and it is hazarding nothing to say that, in a very few years, at furthest, this whole rich valley will be filled with teeming farms and a busy people.

#### FIRESTEEL.

At Firesteel, about seventy-five miles north-east of Yankton, we found a little colony, almost entirely composed of Church Families—a parish already organized—a devout and intellectual layman regularly officiating as Lay-reader, and a worshipping congregation, whose spirit and heartiness would do honor to any old-settled State. Here we must have a church, and that very soon. If we had one there to-day we might be able to win and mould almost the entire incoming population.

The Rev. Mr. Ross has the charge of all the points in the James River Valley, and his services appear to be very highly appreciated in every place ; and one noticeable thing in this direction is, that not only have our Services been first established at all these points in the rich valley, but I believe that, thus far, we have been the only religious body that has provided the ministrations of the Gospel for these people.

This is indeed a matter for which we may justly be allowed to feel some pride, as it manifests the pioneer character of our Church in Dakota.

#### SPRINGFIELD AND BONHOMME AND ELK POINT.

But Mr. Ross's services do not stop with the James River Valley. He also travels along the Missouri River to two towns west of Yankton, Springfield and Bonhomme, in each of which we have some communicants. Both of these places were included in our visitations this year and the Services in both of them were deeply interesting and participated in by large congregations. Mr. Ross will also hereafter, in connection with Dr. Hoyt, officiate occasionally at Elk Point, a town

between Vermillion and Sioux City on the Missouri River, where we have a little chapel, and where quite a goodly number of people could be collected for our worship, if we were able to maintain the Services oftener than we can do with our present force of Clergy. We ought to have now a Missionary for Vermillion and Elk Point alone. They are near together. They are growing towns. In each of them we have a church building. In addition to the Missionary stipend from the Board, enough could be raised by the people to support a Clergyman without a family.

#### FARGO AND BISMARCK.

In June last, I visited the towns along the line of the Northern Pacific Railroad—the principal ones of which are Fargo, Jamestown and Bismarck. In Fargo a very neat church-building has been erected during the past year, although it is still unfinished. The money for the edifice has been collected entirely by a few zealous Churchmen and Church-women who reside there. But it will require nearly \$500 to complete the edifice, which I have promised to obtain for this purpose if it is within my power.

There are regular Sunday Services maintained here by a Lay-reader, and the Rev. Mr. Dudley who is the Missionary along the line of the Northern Pacific Railroad occasionally preaches here, and administers the Holy Sacraments.

Bismarck, which is the present terminus of the railroad at the point where it reaches the Missouri River, is already a town of considerable importance. In my visit there in June, I confirmed two persons and found about eighteen or twenty communicants. Lay-service is also kept up here and a large congregation could be gathered if we had a church-building or a Minister. I consider it of very great importance to the work of the Church that there should be a Missionary for these two points, Fargo and Bismarck, even though the Board of Missions should be obliged to make a special appropriation for his support.

#### DAKOTA HALL, ETC.

These points that I have named comprise nearly all the places in the Territory where Services are now held ; although there are a few other less important towns or settlements that are occasionally visited by our Clergy. I am happy to say that I know all the Clergy of the Territory are deeply impressed with the importance of the work entrusted to them in God's providence, that of laying the foundations of His cause in a new land. They are zealous, active, and laborious, and doing all that men can do for the blessed work.

It is a matter of great satisfaction to me to find that Dr. Hoyt, who has toiled so anxiously for several years to establish Dakota Hall, has been able to procure the services of so experienced and successful an assistant as Mr. Magoffin. The school is in every way worthy of home patronage and

of the fostering care of the whole Church. It needs many appliances and conveniences to make it entirely efficient. For these, and for the enlargement of its accommodations we must depend upon the generosity of Eastern Churchmen. If the school can do so much as to support itself, during these years of its infancy, it is all that can be expected, and this is more than many Church schools in older communities can do. As the Territory grows in population and wealth the Hall will grow in patronage and in influence. The property is already of some value, and there is no debt upon it.

#### THE ASSOCIATE MISSION.

The Board will bear me witness how much I have always had at heart the establishment of "The Associate Mission" in the Jurisdictions under my charge, and how I have been constantly planning and devising to develop and practically carry out this idea.

I am glad to say that we have now one fully established in Yankton, the capital city of Dakota, where three efficient Clergy reside who are now officiating in eight different counties in the Territory, and giving a Sunday Service at least once a month in them all. It would surprise the majority of Eastern Churchmen to know how many miles of heavy and sometimes harmful travel those devoted Missionaries are obliged to undergo every month to reach these distant and scattered fields. I have known one of them, at least, to travel sixty miles in one day in his wagon, and hold Services and preach at three different points during the day. Such are the men, and such the work for the Saviour's Kingdom that I earnestly commend to the sympathies and the assistance of our brethren in the East. By holding up their hands and cheering their hearts, you will be partakers in the honor of their achievements and the glory of their rewards.

#### THE DAKOTA CHURCH BUILDING SOCIETY

Is an organization recently established in the Jurisdiction, to aid in the erection of churches, and to manage the funds contributed for this object. The Society has happily inaugurated its work, and has already elicited the interest and the activity of the principal laymen of the Territory. We hope before a year has passed to enroll upon the list of its members nearly every communicant of the Church in the Territory.

#### THE RESULT.

We have now in the Missionary Jurisdiction of Dakota seven Clergy canonically resident, five Lay-readers, six churches and chapels and about one hundred and fifty communicants. Twenty-eight persons have been confirmed during the past year.

A large population is coming into the lower portion of the Territory, and though the great majority of them are of foreign birth and therefore hardly accessible now to the efforts of our Clergy, still we may reasona-

bly look for some additions to the Church from that portion of the immigration which is native. The people throughout the Territory everywhere welcome our Services with great cordiality, and there is every appearance of fortunate and prosperous beginnings; and to Him who alone can order and shape results, we commit and commend the blessed work which has no other object but the rendering of glory to His Holy Name, and the spread among men of His divine Kingdom.

---

## REPORT OF BISHOP WHITAKER

TO THE BOARD OF MISSIONS.

1873-4.

DEAR BRETHREN: The year just closing began with a very pleasant meeting of the Clergy in this Jurisdiction at Virginia City. They came with their families and we spent a week most delightfully together. The special occasion of the meeting was the Ordination of the Rev. Rush S. Eastman to the Priesthood, which took place Sunday, September 7, in St. Paul's Church. But there were other important ends gained by our gathering. Only they who have known the trials of isolation from brethren; of working on, almost alone, month after month, seeing the face of a brother Minister not more than once or twice in a year, can fully appreciate the pleasure of such a meeting as was ours. Were it not for the great expense involved in coming so far we should attempt to have such a gathering every year. But to have it once required economy and self-denial by way of preparation. One of these brethren came with his wife and children two hundred and eighty miles by stage, and three hundred and twenty by rail, in order to be present. The proprietors of stage lines and officers of railroads were very kind in granting reduction of fares; but still the expense was very considerable. All felt however that it had been profitable for us to be together, and that the meeting was worth far more than it had cost. And each went back to his home and duties, happier with his lot, and stronger for the work before him.

And, taking the year as a whole, we have reason to be encouraged by what has been accomplished. In some respects we have lost, in others gained. One of our Clergy left at the beginning of the year. Another who came at the beginning, leaves now at the end. But two others have come who intend to stay, and another is expected within a month. The contributions of the parishes in Nevada taken altogether, have been much larger than in any preceding year. Two new parishes have been organized, and in those reported last year, as much has been accomplished as could have reasonably been expected.

The Rev. C. S. Stephenson came into this Jurisdiction just a year ago.

The Rev. H. L. Badger remains at his post in Pioche, as Rector of Christ Church, where he possesses the esteem and entire confidence of the whole community. He has been solicited to go elsewhere to more inviting fields, but to my comfort, he has declined such invitations. His church has during the year been made a free church, and the result has been an increased attendance. The town is now suffering severely from the nonproductiveness of most of its mines, but this I believe is only temporary, though it will probably continue for a year or more to come.

The Rev. William Lucas remains as Rector of Trinity Church, Reno, and is faithfully discharging his duties. The Sunday-school connected with the parish has had a remarkable growth and gives great hope for the future. The rectory has been completed, but the time for building a church has not yet come.

The Rev. R. S. Eastman continues as Assistant Minister of St. Paul's, Virginia, and Minister in charge of St. John's, Gold Hill; and performs the duties of both positions with fidelity and ability.

The Rev. George B. Allen is still the Rector of St. Peter's, Carson. This church has, during the year, been greatly enlarged and beautified. The church has been made twenty-four feet longer, and a school-room sixty feet long and twenty-four wide been built across the rear, making the whole structure cruciform. The interior has been handsomely decorated, stained glass windows have been substituted for plain, and all the arrangements of the building have been made convenient and attractive. Eleven thousand dollars have been expended upon these improvements. Nearly one-half of this amount I regret to say remains to be raised before the parish can be free from debt. But the income is now larger than ever before, and the Rector and people are hopeful of paying the whole amount within a reasonable time.

I still retain the Rectorship of St. Paul's, Virginia City. Extensive improvements have been made in this church since my last Report. Twenty feet have been added to the length of the building. Of this addition ten feet have been used to form a receding chancel and robing rooms, and the other ten feet have been thrown into the body of the church. A gallery has been built across the west end, and in this is to be placed a pipe organ from the manufactory of Alexander Mills, New York. The body of this church is now 70x36, with a gallery 36x14. In the basement there is a well-furnished school-room 80x22, and four pleasant rooms each 9x14, for the Rector and his assistants. The building is constructed in the most thorough and workmanlike manner. The cost of improvements in the church building is six thousand dollars; of the organ three thousand. Of this amount, nearly seven thousand dollars have been subscribed and paid in Virginia, and it is expected that the balance will soon be secured.

These are our laborers and this our work in Nevada. There are

other places ready for us to enter, if we had more men and means. And there is one department of Church work which now imperatively claims attention. It is that of Christian education. We must have a good Church school for girls in this State. The time has fully come when it should be established. I made an appeal for this in my Report a year ago. About \$300 have been sent to me in response. I heartily thank those who have given. I do not find fault with those who have not. I know well the frequency and urgency of the applications for help which come to those in the Church who have the ability and the disposition to give. But I do pray most earnestly, that the good LORD will put it into the hearts of some one of His servants to whom He has given wealth, to do for us here what we so much need; to give me the means for making a beginning of such a school as I desire. And I pray also that He will put it into the hearts of all to whom knowledge of our want may come, to give something as a special offering toward providing the means for a Christian education for the girls of this State.

The months of May and June were occupied in making a visitation of Arizona. I left Virginia City the 27th of April and went by rail to San Francisco, 323 miles. From San Francisco by steamer to San Diego, 456 miles. From San Diego 200 miles by stage to Yuma in the south-west corner of Arizona. From Yuma I went by stage to Tucson, and then northward, visiting Florence, Phoenix, Prescott, and Wickenburg. From Prescott I went to Ehrenburg on the Colorado River, then crossed the Colorado desert and returned by way of Los Angelos and San Francisco, to Virginia City, June 27. The travel required to make this visitation was 658 miles by rail, 829 by steamer, and 1240 by stage; of this only about 809 miles were travelled in Arizona. The rest was in going and returning. The bearing of this mention of distances will be seen hereafter.

Travelling by public conveyance in Arizona is not generally agreeable. On some lines there are comfortable covered wagons, but on most, the stage is a buck-board drawn by two mustangs. A buck-board is a four-wheeled vehicle without springs, and generally without a cover. Three strips of board each about a foot wide and seven feet long, are screwed to the axletrees, forming the body of the machine. Upon this are placed one or two seats. If there are two, one is placed a little behind the forward axle-tree and the other directly over the hinder one. These are raised about a foot higher than an ordinary seat, to allow room for stowing the mails and baggage, which are laid along the boards and tied on with ropes. The unhappy passenger must then find room for his feet and legs as best he can. And if there is but little mail-matter or baggage his condition is still worse; for he is likely soon to exhaust his strength in a vain effort to hold on to his seat and at the same time stretch his legs far enough to rest his feet upon the floor. The forward seat has been facetiously styled the cabin, and the hinder one the steerage. I was so un-

fortunate as to be on one trip, three whole days and nights in the steerage of one of these machines. The motion is indescribable. It seemed to me that the seat was conscious of my feelings towards it, and was deliberately attacking me at every point. The first night out seemed to me the longest, most wearisome I ever passed. To sleep while in motion is impossible; for to go to sleep is to fall off; of this I was convinced before I had slept two minutes. And though the rate of travel is only four miles an hour there is little delay on the road. But I soon learned to economize these moments, and the instant we stopped would spread my blanket upon the sand, and be asleep almost before the horses were unhitched. I am used to stage travel, and esteem it no hardship, under ordinary circumstances. But to be perched upon the back seat of a buck-board day after day and night after night: in the daytime, like Jacob in the service of Laban, consumed by the drought, and in the night by the frost, with sleep departing from mine eyes, enveloped in sand and dust, is something to which I could never become attached. I was really glad when it was over. But I found the stage-men, proprietors and drivers, extremely polite and kind. I was never treated with more consideration and respect. And so I may say of the people of Arizona generally. I found them intelligent, cordial and hospitable. The white settlers are, in the main, an excellent class of people. I should be glad to mention the names of those from whom I received special kindnesses, but the list would be too long for publication.

The white settlers form only a small part of the population. The whole number of residents of the Territory according to the last census, exclusive of Indians, is only 9,658; and the great majority of these are of Mexican parentage, and do not speak English. But there is in operation throughout the Territory, an excellent system of free schools in which English only is taught. Their establishment was resisted fiercely by the Roman Catholic Priests, but the Mexicans have begun to learn their worth, and are willing to be taxed for their support. Their existence is mainly due to the perseverance and energy of the Hon. A. P. K. Safford, the present efficient Governor.

The towns in the southern part of the Territory are composed principally of Mexicans. In Yuma, which has about 1,200 people, there are not 300 who can speak English. Tucson, the capital, with a population of 3,500, has not more than 500 who can read an English newspaper. These towns are thoroughly Mexican in their appearance and characteristics. The houses are nearly all built of adobes, or sun-dried bricks, one story in height, and the yards around them are generally enclosed with a wall of the same material. Their tools and modes of labor are such as have come down to them from a former generation. They plough with a crooked stick; the yokes are fastened to the heads of the oxen with strips of rawhide; the wheels of their carts are formed of a solid block.

of wood sawn from the end of a log. The introduction of iron ploughs and mowing machines, and reapers, is regarded by them as a dangerous innovation. In the northern part of the Territory the white settlers are more numerous, and improved methods of farming and mining are generally employed.

The agricultural resources of Arizona are very considerable. The greater portion of the country is only adapted for grazing, and for this it is unsurpassed. But there are large tracts of land now under cultivation, from which abundant crops are produced, and there is much more, susceptible of being profitably cultivated. I never saw finer wheat and barley than in the neighborhood of Tucson, and this on ground from which two crops a year are raised, and have been, I was told, for perhaps a hundred years. Salt River Valley near the centre of the Territory is a fine farming region, only a small part of which has as yet been brought under cultivation. The agricultural resources are abundant to support any population that will ever be gathered there.

The mines of Arizona have not yet been sufficiently developed to warrant the formation of a judgment upon them. It is certain that gold is found almost everywhere; but whether in sufficient quantities to employ a large population remains to be seen. The cost of transportation is at present so great as to prevent the bringing in of much machinery, and until there is a railroad through the country this is likely to continue. But even at present rates mining has been found in many instances to be profitable, and with the facilities that a railroad would give, it would undoubtedly become much more so.

The hostility of the Indian tribes, that has been so formidable an obstacle to the settlement of the country, seems now in a fair way to be overcome. They are all disposed to be friendly except the Apaches. The Yumas, Mohaves, Pimas, Maricopas and Papagoes, are all quiet and peaceable. But to be at peace with the Apaches unless by their extermination has been generally thought by the settlers beyond attainment. Baron Humboldt wrote in 1803 in his "Kingdom of New Spain" that "neither the soldiers stationed in the presidios, nor the monks posted in the neighboring Missions, have been able hitherto to make the conquest over them." Since the country was occupied by Americans there has been a constant struggle for the possession of the rich valleys of the San Pedro and Upper Santa Cruz, and for several years the settlers were almost exterminated every year. Until within a year, travelling has been very unsafe in every portion of the Territory. It was proved by sworn testimony that in 1869 and 1870, one hundred and forty-eight persons were murdered by the Apaches in two counties only. This has no reference to those killed in warfare, but these were peaceable travellers or laborers. But this season witnesses a very different state of things. Only two travellers were killed by Apaches during the six weeks that I

was in Arizona, and after having been there a few days I travelled without uneasiness or anxiety.

This change has been brought about mainly by the wise and humane management of Indian affairs by General Crook. I had the pleasure of meeting him at his headquarters, and of becoming acquainted with him, and became satisfied that the high opinion which the people of Arizona generally entertain of him is well founded. His policy I am convinced is the true one. He is prompt and severe against those who break their treaties, or begin war ; but he is generous and kind toward those who wish for peace, and will keep their word. The Indian has no better friend than Gen. Crook, and the Apaches are fast coming to understand him, and to trust him. If any man can bring them into peaceable relations with the white population, I am sure that it will be done by him.

The ancient ruins which abound in many parts of the Territory indicate that it was once much more thickly peopled than at present, and by a race superior in civilization to the existing Indian tribes. There is no written history of them, and the traditions concerning them are vague and unsatisfactory. Here and there the well-preserved ruins of a house attest their skill in architecture. The best known of these is the ruin called the Casa Grande, on the Gila River, near Sandford. The walls of this, two stories in height, are still standing. They are made of mud, but covered with a cement which is almost as hard as porcelain. The joists of the floors appear to have been burned away in the centre, but the ends remain projecting from the walls. Near by are the ruins of other buildings indicating the existence, at one time, of quite a village. The Indians say that as far back as they have any traditions these ruins were there, and in the same condition as at present. In other parts of the Territory are remains of houses in better preservation than these, and near them the ruins of old arastras for the reduction of ores, all evidently the work of a different people from any now living in the country. In Salt River Valley, as well as in several other places, I saw the remains of many irrigating ditches, constructed with great labor, and sometimes considerable engineering skill. Some of these extend for miles, and carried water over a large area of country. Some of them afford evidence that Salt River was once much larger than now, for they start higher than the present bed, and wind around the foot hills, where no water ever flows now, except in the highest floods. The careful study of these ruins and of the hieroglyphics which are found on rocks in various portions of the Territory, would be of great interest to any one who had the time at command necessary to devote to it.

The vegetation of Arizona is peculiar from the number of varieties of the cactus found there. I saw about fifteen, and was told that there were as many more. The most singular of these is the Suhuara, which grows sometimes to the height of fifty feet, and two feet in diameter.

The trunk is straight, and occasionally sends out branches in various fantastic forms. The outside is green and covered with rows of thorns, running from the bottom to the top, each from two to four inches long. It has no leaves nor blossoms except at the extreme end, but there is a tuft of beautiful flowers resembling the pond lily. These blossoms ripen in the summer into a fruit something like a pomegranate, which is highly valued by the Indians.

The most useful natural product of the Territory is the mescal, or maguey. It furnishes the Apaches with a large portion of their subsistence. In the United States it is found only in Arizona and New Mexico. It has a large head that grows a little above the ground, and is surrounded by a group of long, pointed leaves as large and almost as sharp and stiff as a bayonet. From the centre of these leaves a stock grows to the height of eight or ten feet. This stock is nutritious and palatable. The head is used in a variety of ways. Roasted it is excellent food. Boiled it makes a syrup like honey. Fermented it makes an intoxicating liquor called "tizwin." This, distilled, makes "mescal," the favorite liquor of the Mexicans and Indians. The fibre of the mescal makes ropes, and cloth and paper.

The Mesquite, or Gum Arabic tree grows throughout southern Arizona. It bears large crops of a kind of bean, from which some tribes of Indians derive the main part of their support. It also exudes Gum Arabic of an excellent quality.

In the southern part of Arizona, where the Mexican element predominates in the population, the Roman Catholic Church is established. They have a church in Tucson, in Yuma, and in Florence. The condition of their Church is little better than in Mexico. The Priests will neither bury the dead, nor baptize nor marry the living, unless well paid for their services. This condition of things makes the intelligent white population desirous of some religious influence which shall at least have the effect of correcting the worst abuses of the Romanists. In Prescott there is a Methodist Minister resident, and another itinerates through the Territory. In Phœnix there are two Ministers, of the Methodists South, one of them engaged in farming. The only Protestant house of worship in the Territory is at Prescott. It is a small frame building, begun by the Methodists South, but now owned and occupied as a Methodist Episcopal church. The openings for Church work in the Territory at the present time are few. Most of the towns are small. Prescott has a population of only about 600. Ehrenburg 400, and 350 of these Mexicans. Phœnix has not more than 500. I held Services in almost every town, which were well attended in every place, and much interest was manifested. But although there are several places in which I should be glad to see our Church planted, there is only one in which I should think it advisable to begin the work at present. And that is

Tucson. There we ought to have an able and efficient man at once. He might do a grand work, not only among the English-speaking people, but among the Mexicans. He should be able to speak Spanish, or at least to learn it readily. I was assured by the leading business men in Tucson that such a man coming there would meet with a hearty welcome and cordial sympathy in his work. And I should be very glad to find such a man who would be willing to go there. The climate is warm, but healthful. Notwithstanding the heat, the buck-board and the horrible eating stations on the desert, I weighed more when I came out of Arizona than I had weighed for ten years.

My visitation was on the whole a pleasant one. I received all the kindness from officers of the Army at the different posts, from business men and citizens everywhere, that it was possible to show me, and I became acquainted with many whose friendship I value. But if it should be thought best to withdraw Arizona from this Jurisdiction, and join it to Southern California, I should heartily approve the change. A reference to the distance I had to travel to reach the Territory will show that though Nevada and Arizona touch each other they are practically far apart. I can get to Vermont in less time, and with but little more expense, than I can get to Arizona.

It is true that with the men and means we have, it is not advisable to undertake much work there now. But it is very important that something should be done. And with the building of the Southern Pacific Railroad, the need will be greatly increased. If Arizona is continued in this Jurisdiction, I respectfully ask that the amount of our Missionary appropriation be increased, in order that the means may be at hand for sending some one to Tucson in case the right man for that place can be found.

---

---

#### LETTER FROM BISHOP GARRETT

TO THE SECRETARY OF THE DOMESTIC COMMITTEE.

DALLAS, TEXAS, Jan. 1, 1875.

REV. AND DEAR SIR: I have arrived, according to promise, in my new field, and have taken up the work to which the rest of my life is to be devoted.

The country is beautiful, the soil rich, the climate at present humid, (it has rained incessantly for about forty-eight hours), and the prospects of religion rather dark, (there was a man shot last night). The Church stands in the middle of the street, is plain enough to suit the severest taste, but will answer for the ministration of the gospel of peace very well until we can do better. No paint brush ever desecrated its interior, no cushions minister to effeminacy, and no plasterer has ever daubed its walls with mortar, untempered or otherwise. Still a neat lectern

sustains the Word, a suitable desk the Book of Common Prayer, and a simple Altar holds forth the cheering words, "I am the Bread of Life." We lack many things, but with *these three* I see no reason to despond. I thank God and take courage.

This city is growing in an amazing way. Superior brick houses are rising in every direction. The population is largely busy and energetic. Five years will work wonders here. I will send you detailed information as to the whole field as soon as possible.

---

---

#### MONTHLY MAIL.

OUR letters from the West show no little suffering and privation in the region of country devastated by the grasshoppers. We open our Mail with an extract from a letter from Colorado, which gives an illustration of how this trouble affects the Church.

I regret to report that several families have been obliged to leave this district, owing to financial difficulties and distress, caused by the destruction of their crops, through the army of locusts. Among those who have left and are leaving, are some of the most earnest and interested people connected with the parish. Both wardens, and others of the vestry are leaving, some for the East, others for the South.

Mr. A——, who was appointed by the Bishop "Lay Reader," and his excellent wife, who was organist, have left. The former told me, in touching terms, that he could not support his wife and five children there for the want of means. And, I fear, this is the painful case of others in this impoverished district! Consequently the ability of the people to assist in Missionary objects is reduced to the lowest point: hence the Services of the Church cannot be sustained, without help from abroad.

We are in financial difficulties; a debt of two hundred dollars is unsettled. A stove is wanted for the church, and until one is procured, it would be unadvisable to hold Service this cold season. On my visit last Sunday (having ridden to and fro fifty-six miles), I called for a collection for Domestic Missions. *Not a cent was given.* This may give the Board some idea of the trying difficulties here.

I was sent for to see a lady, the wife of a steward of the Methodist Society, who was very ill; she was formerly a member of the Episcopal Church, and the daughter of an Episcopal Clergyman. After several visits and religious exercises, at her request I administered the Holy Communion, in which her husband and son with others united, and the sick was greatly comforted. God was pleased to bless that Holy Sacrament to her soul. She was given over to death, as past recovery, by her medical attendant; but she has wonderfully rallied, and is much better, improving daily. I have recently baptized her youngest child.

Her husband expressed his gratitude for the goodness of God, for the ministrations of the Church, and for my attention and official Services. Now and then a "stray sheep," returns to the dear "Fold" of their love.

I have felt and still feel alone—as to Missionary assistance—in this extensive district of the Rocky Mountains. I have now labored, almost single-handed, for more than seven years. I have often wished and prayed that the Church would send a soldier of the Cross, of true Missionary spirit and zeal, to assist in the "MASTER'S" cause. For some time Georgetown, Central Idaho, Empire, Boulder, Longmont, Caribou, with Black Hawk, have been vacant, and without the ministrations of the Church, except an occasional Service.

I have tried, God helping me, to do what I could in this region. Young Clergymen come for a season and leave for various causes; hence others occupy the field vacated by our soldiers. May God bless the Church—the Domestic and Foreign Boards—with their indefatigable agents and auxiliaries—is the humble prayer of your Missionary.

We turn from Colorado to Florida, when in summer and fall it is left to its native quiet, and find the Church's work progressing well, in the hands of a hopeful Missionary.

During the last three months, this has been a different country from what it was, during the previous winter and spring. Then, all the habitable parts of Florida were crowded with strangers, who had migrated south to escape the rigors of a more northern winter and enjoy the mild and delightful climate, that this State affords to the seekers after health or pleasure. Now, those stranger guests are gone, and with them, a large number of the resident population, to experience, for a while, the invigorating influences of a more northern latitude. The places, up and down the river, which were thronged with busy life a few months ago, are now deserted, with their hotels and banquet-halls closed, and will remain so, till the tide of northern travel returns.

In this condition of things, the religious Services that I have held, have, necessarily, been restricted to those points where the largest numbers could be most successfully reached. These points are Fort George Island, at the mouth of St. John's river, and Mulberry Grove, on the river, twelve miles above Jacksonville.

On the 9th of August I held an evening Service, with preaching, at Fort Island, especially for the benefit of the colored people; at which time I baptized four children. I know of no more promising field in Florida than this. A number of wealthy gentlemen are already making preparation for the erection of handsome residences on the Island, this fall; others will follow their example. A large hotel is in contemplation, and would have been erected before this time, had not the stringency in the

money market delayed the commencement of operations. Pilot Town and May Port being in the immediate vicinity, I am fully persuaded, that, with suitable attention, a self-sustaining and flourishing parish may be organized here in a year or two.

At Mulberry Grove, the colored people form a respectable part of the congregation, and make about half of the children in the Sunday-school. In the evening Service, my preaching has been more particularly addressed to them. They listen with attention, join heartily in the Services, and many of them exhibit the fruits of a sincere piety.

In conclusion, permit me to say, that with neat and commodious chapels erected at Hibernia, Mulberry Grove, and Fort George Island, which I trust soon will be, I shall feel that the Church is truly prospering in this part of Florida. As this has been my first summer here, I desire to say, that I have not suffered so much from the heat of summer, as I have in more northern latitudes. At Fort George Island the temperature has seldom been above 90°—and the whole country has been remarkably healthy. As far as *climate* is concerned, none more salubrious can be found than that of Eastern Florida, both in summer and in winter. Frequent showers and refreshing breezes from the ocean make it so. There is no more majestic river on the continent than the St. John's, with its three hundred miles of navigable waters, ebbing and flowing with the tide; and its banks are destined, sooner or later, to be lined with the abodes of luxury and comfort. It is to be hoped that the Church will not be slow in erecting her temples amidst this magnificence of nature and art.

From Mississippi we have the following :

You cannot tell how acceptable my Missionary stipend of seventy-five dollars, due on the morrow, will be to me. My Missionary Stations, like many others in this poverty and tax-burdened district, are nearly six months in arrears, and I greatly fear that if the financial condition of the country continues as it is, I shall be compelled to look out for some other sphere of labor. This would be a great disappointment to me, for I have become attached to both country and people, and would not willingly leave them; so I shall hold on to the last possible moment, hoping for a turn in the tide.

We present the following letter from Alabama, and leave it to tell its own story :

"In the terrible storm of November 22, which burst upon the town of Tuscumbia, our little band of Church people were sorely visited; God took out of this world the souls of six, the whole family, father, mother, and four little ones, all members of CHRIST's flock. My heart has been very sad. Mr. Hodgkins was my most active member, with whom I often

took sweet council ; he was ever ready and willing to aid with his limited means in the Church's work, and was my assistant in Sunday-school. I was to have been at his house to supper ; God intended otherwise, and my absence saved my life. I send you little Willie's Mite Chest, found in the wreck of the house. They were all together when found, father and mother with arms around the little ones ; together in life, in death not separated. The aunt of another member was killed, four out of the other five families were compelled to leave their homes, and last, not least, our church, which was in such a dilapidated condition when I took charge, after a hard six-months' work to get the means and materials, was renovated and much improved, is now only a wreck which will take \$1,000 to repair. Where the money is to come from God only knows ; we can only raise \$250 here. Our hearts were gladdened by the visit of our Bishop last Sunday, Monday, and Tuesday, cheering us up with good words and promises of all the help he can furnish us. Owing to the partial failure of the crops here, it will be a hard struggle to get along, but we intend to trust to God, and keep on another year if it is His will. Yesterday was a joyous one to my household. A box arrived from the Ladies of St. Paul's Church, Norwalk, Ohio. It would have done your heart good to have seen how kind they were in supplying the wants of our household. It is often an anxious thought where the necessary things are to come from. Faith answers, "JEHOVAH JIREH!" If we could always remember that in our work! God tells us to go, work, for He knoweth our needs, and will not suffer us to lack ; that should be enough. The N. Y. B. and P. B. Society sent me a lot of Prayer Books and a Bible for my family, coming just when I wanted them the most. Forgive me if I have written too much. "Out of the abundance of the heart the mouth speaketh."

We close our mail for this month with the following pleasant letter from Kentucky.

In several respects, the Quarterly Report now submitted is one of the most encouraging I have been able to make for a long time. St. John's Church, Versailles, has been greatly improved ; repainted, and furnished with new carpet, lamps, and chancel furniture, making it both attractive and comfortable. This has been accomplished chiefly by the ladies of the parish, who are untiring in good works. At Georgetown, the prospect is brightening. Congregation and Sunday-school are improving. The railroad authorities having granted the privilege of hauling stones from their quarries, a large quantity has been brought in, and a stone mason set to work to rough-dress it for the tower of Holy Trinity Church. We hope to have this completed during the next summer if possible.

Since last report, I have added another station to my Mission field—St. Philip's parish, Harrodsburg. For two years past, this flock has been

without a shepherd, and the few members almost disheartened. In answer to their importunate cry for help, I have taken charge of the parish, giving two regular Services every month, and such others as are convenient. The effect is already manifest. New life and vigor has sprung up. The Services are well attended, and several new families are about to cast in their lot with us, who have hitherto been strangers to the Church. My field of labor now embraces three entire counties, with organized parishes, and church buildings, at the county seats of each. No other Clergyman of our Church resides or holds Service within this large field, besides myself. Truly we have cause to offer earnest prayer that laborers may be sent into the vineyard.

---

### SELFISHNESS IN RELIGION.

THE spirit of vanity is very subtle. Consciously or unconsciously most of our religion is leavened with selfishness. We think too much of the ten cities over which we hope to rule hereafter, or of the brightness of the crown which we hope to wear. We are God's servants it is true ; but we think of ourselves as upper servants, as having great influence in the household of saints. Often we think that God is making a mistake in not giving us positions of greater responsibility, charges of higher trust. We would do such knightly service in the great warfare, were we entrusted with a more important command ; we would give so much more freely and largely than others, were we made the stewards of greater wealth. Such feeling as this is rarely entertained openly, and even when we become conscious of it we usually attribute it to zeal for God's glory. We think of heaven less as God's gift to us out of His love for us, than as a reward of merit which we shall earn for ourselves under the conditions which He has established.

All this is selfishness ; subtle and refined, perhaps, but still selfishness. There are vast differences between the obedience of fear, the obedience of ambition, and the obedience of love. When one is fully convinced of the truth of the Bible, the sovereignty of God and the certainty of hell and heaven, the commonest worldly wisdom moves him to rule his life so as to avoid the evil and secure the good.

The man of the world looks forward over weeks, months or years to the working of his plans, and cheerfully endures present hardness that he may secure future success. To look forward a little farther and make plans which shall include the spiritual life, is no more than worldly wisdom.

to him who holds the future "rewards and punishments" as verities. And then the stir of ambition to make the reward as great as possible, consistent with due success in this life, comes naturally.

Most of us have known sharp, hard-natured children, outwardly obedient and well-behaved, yet whose ruling motive was evidently self interest. Such children seem to us destined to succeed in life, yet we are never able to regard them with affection, or to give them other than a cold praise for their correctness.

They may escape punishment and deserve approval for "good works," but there is no heart in their obedience and we are often driven into impatience by their calculating Pharisaism. And such children are fair illustrations of many Christians, who serve God in works, but who serve themselves in reality. Self-interest may not be their only motive, but it certainly is their strongest and ruling motive.

The danger of this is its subtlety ; since it is ever accompanied with a self-esteem and confident self-righteousness, which blind the eyes of those who are thus, unconsciously, servants of their own ambition. And they are still further deceived by those natural movements of the feelings, common to all mankind ; which they mistake for peculiarly religious emotions, or the promptings of the holy Spirit of God. Pity, compassion, sympathy, such as all men feel for distress or trouble, which they would be less than human not to feel, they take to be evidences of something higher and more heavenly dwelling within them, and as proofs to themselves of their acceptance with God.

And the terror of this is in its punishment : for these are they who say "LORD, LORD!" but to whom the answer is made—"Depart from me, I never knew you."

## ACKNOWLEDGMENTS.

 **N. B.—In remitting to the Treasurer, always mention the DIOCESE, as well as the PARISH, from which the Contribution has been forwarded.**

**All Money Orders should be drawn on Station D.**

The Treasurer of the Domestic Committee acknowledges the receipt of the following sums from December 1, to December 31, 1874, inclusive.

ALBANY.	
Albany—St. Peter's Church.....	\$23 13
Catskill—St. Luke's Church.....	11 00
Cohoes—St. John's Church.....	22 10
Fonda—Zion Church.....	2 00
Hudson—N. M. C., for Nebraska sufferers.....	1 80
Kinderhook—St. Paul's Advent Offering .....	25 57

Plattsburgh—A member, for the	
South .....	20 00
Sandy Hill—Zion S. S., sale of	
Missionary corn.....	1 72
Schenectady—St. George's, M. C..	10 54
Troy—Holy Cross S. S., M. C....	4 39
St. Paul's, of which for St.	
Augustine's Ch., Savan-	
ga., \$25.....	250 00 372 62

## CALIFORNIA.

*Santa Clara*—Ch. of the Holy Saviour, M. C. .... 2 25 2 25

## CENTRAL NEW YORK.

*Candor*—St. Mark's, Mrs. E. S. L., for Grasshopper sufferers, \$7, from M. C., \$5. .... 12 00  
*Cayuga*—St. Luke's Ch. .... 2 09  
 St. Stephen's Ch. M. C. .... 81  
*New Berlin*—St. Andrew's Ch. .... 19 40  
*Redwood*—St. Peter's, M. C. .... 11 00

45 21

## CENTRAL PENNSYLVANIA.

*Altoona*—Memorial Church of St. Luke. .... 4 00  
*Bellefonte*—St. John's Ch. .... 19 64  
*Birdsboro*—St. Michael's, of which from Mrs. Annie M. C. Brooks, for Bishop Whipple's Divinity School, \$50; for Bishop of Arizona and New Mexico, \$15. .... 75 65  
*Carlisle*—St. John's Ch., of which, for Bp. Whipple, \$5; Bp. Wingfield, \$10; Bp. Spaulding, for Indian Missions in his jurisdiction, \$4; Bp. Elliott, \$2.61. .... 30 25  
*Danville*—Christ, of which, for Bp. Morris, \$5. .... 25 00  
*Montrose*—St. Paul's Ch. .... 34 39  
*Northumberland*—St. Mark's Ch., of which for the Society for the Increase of the Ministry, \$1. .... 2 00  
*Scranton*—Ch. of the Good Shepherd. .... 17 00 207 93

## CONNECTICUT.

*Bridgeport*—Christ Ch., M. C. .... 7 50  
*Brooklyn*—Trinity. .... 13 01  
*Fair Haven*—St. James' Ch. .... 30 00  
*Greenwich*—Christ Ch., of which, from S. S., \$12.23; for Rev. Mr. Hoyt's travelling expenses, \$17. .... 35 35  
*Hartford*—Christ Church. .... 60 00  
*Huntington*—St. Paul's Ch., M. C. .... 14 89  
*Meriden*—St. Andrew's Ch. .... 77 00  
*Milford*—St. Peter's Ch., of which, for Bishop Whipple's Theological Seminary at Faribault, \$5.75. .... 81 75  
*New Haven*—St. Paul's, of which from M. C., \$6.04. .... 7 04  
*New London*—St. James' Church. .... 183 84  
*Norwalk*—St. Paul's Church. .... 44 00  
*Norwich*—Trinity Church. .... 58 00  
*Oxford*—St. Peter's Ch., Mrs. Hulda Hatch. .... 2 50  
*Roxbury*—Christ Church. .... 9 00  
*Salisbury*—St. John's Church. .... 5 96  
*Tylerville*—Master F. E. C—for some poor Missionary. .... 0 50  
*Waterbury*—St. John's Church, of which for Bp. Spaulding, \$20. .... 247 78  
*Watertown*—Christ Church. .... 30 00 858 12

## COLORADO.

*Nevada*—Christ Church. .... 4 00 4 00

## DELAWARE.

*Middletown*—J. B. .... 0 25  
*Seaford*—St. Luke's Church, for St. Stephen's School, Gilroy, California. .... 1 65 1 90

## EASTON.

*White Chapel*—St. Mark's. .... 2 03 2 03

## GEORGIA.

*Augusta*—St. Paul's Ch., of which, from M. C., \$11.85; Advent offering, \$64. .... 75 85  
*Marietta*—St. James' Church. .... 10 00  
*Savannah*—St. John's Ch. .... 72 78 158 63

## ILLINOIS.

*Carlenville*—St. Paul's Ch. .... 4 15  
*Galena*—Grace Church. .... 12 50  
*Lockport*—St. John's Ch., for Rev. E. C. Cowan. .... 3 00  
*Springfield*—St. Luke's S. S., M. C. .... 2 75  
*Waverly*—Christ Ch. .... 7 00 29 40

## IOWA.

*Oskaloosa*—Woman's Ass'n of St. James' Church. .... 7 80 7 80

## INDIANA.

*Westville*—A communicant. .... 1 00 1 00

## KENTUCKY.

*Lawrenceburg*—Good Shepherd S. S. .... 5 25  
*Louisville*—St. John's. .... 10 25  
 William Cornwall. .... 50 00 65 50

## LONG ISLAND.

*Brooklyn*—Ch. of the Messiah, M. C. .... 14 60  
*Cold Spring Harbor*—St. John's Church. .... 6 00  
*Jamaica*—Grace, M. C. .... 49 35  
*Maspeth*—St. Saviour's Church. .... 227 25  
*St. Johnland*—W. P. .... 1 00  
 Woman's Missionary Association, of which for a cow for Bishop Whipple's Hospital, White Earth, \$40; for Bp. Morris' Scholarship, \$80. .... 120 00 418 20

## LOUISIANA.

*New Orleans*—Christ Ch. .... 10 00 10 00

## MARYLAND.

*Annapolis*—St. Anne's Ch., M. C. .... 18 49  
*Baltimore*—Christ Church. .... 114 85  
 St. Barnabas Ch., M. C. .... 28 69  
 St. Luke's Ch. .... 81 70  
 St. Paul's Ch. .... 136 70  
 St. Thomas' Ch. .... 5 00

*Georgetown*—St. John's, of which, for Nebraska, \$10; Oregon, \$10. .... 20 00  
*Hagerstown*—St. John's Ch., of which for Niobrara, 75c, from M. C., \$1.57. .... 39 95

Howard and Anne Arundel Co.'s, Trinity Ch. .... 10 66  
*Huntington*—St. John's, M. C. .... 6 80

*Prince George's Co.*—St. Barnabas Ch., of which for Bp. Whipple's Hall, \$5. .... 13 50  
*Washington*—Ch. of the Incarnation. .... 47 87

Rock Creek Parish, St. Paul's Ch. .... 26 60  
 From a Friend, for Rev. Wm. H. Stoy, Logan, Utah. .... 1 50

*West River*—Christ Ch. .... 20 00 572 31

## MASSACHUSETTS.

*Boston*—Emmanuel Ch., of which for Bishop Spaulding for Ch. Parsonages, \$500; Bp. Whipple, \$50; Ch. in City of Mexico, \$50. .... 600 00  
 Miss Fannie G. .... 6 25  
*Dedham*—St. Paul's Ch. .... 77 22

<i>Lee</i> —St. George's Ch., for Bp. Spaulding.....	7 55
<i>Lowell</i> —St. Anne's Ch.....	23 54
<i>Sheffield</i> —Christ Ch., M. C.....	11 60 726 17

## MAINE.

<i>Eastport</i> —Christ Ch., of which from M. C., \$2.....	7 00
<i>Gardiner</i> —Christ Ch.....	37 50
<i>Wiscasset</i> —St. Philip's Ch.....	2 00 46 50

## MICHIGAN.

<i>Adrian</i> —Christ.....	37 00
<i>Alpena</i> —Trinity.....	52 62
<i>Ann Arbor</i> —St. Andrew's Ch., of which from S. S., \$18.90	62 29
<i>Bay City</i> —Trinity.....	16 00
<i>Detroit</i> —Christ.....	138 65
Chapel of Our Saviour .....	3 05
Grace Ch.....	29 87
St. James' Ch.....	25 72
St. John's Ch.....	326 37
St. Paul's Ch.....	179 60
St. Stephen's Ch., M. C.....	11 68
<i>Fenton</i> —St. Jude's Ch.....	3 75
<i>Hillsdale</i> —St. Peter's Ch.....	14 05
<i>Kalamazoo</i> —St. Luke's Ch.....	40 29
<i>Marshall</i> —Trinity Ch.....	10 70
<i>Monroe</i> —Trinity Ch.....	15 51
<i>Niles</i> —Trinity Ch., M. C.....	3 50
<i>Owosso</i> —Christ Ch.....	3 25
<i>Tecumseh</i> —St. Peter's Ch.....	18 25
<i>Ypsilanti</i> —St. Luke's Ch.....	25 00 1016 55

## MINNESOTA.

<i>Caledonia</i> —Trinity.....	3 00	3 00
--------------------------------	------	------

## MISSOURI.

<i>Kirkwood</i> —Grace Ch.....	110 70
<i>Lexington</i> —Christ Ch.....	16 75 127 45

## NEW HAMPSHIRE.

<i>Concord</i> —Chapel of St. Paul's School, Advent offering, 10c	00	100 00
---	----	--------

## NEW JERSEY.

<i>Bergen Point</i> —Trinity, from a member of Woman's Miss. Aux'y Society, quarterly payment of scholarship in Salt Lake City .....	10 00
<i>Elizabeth</i> —From C. G. K., L. H. K., H. F. K., E. H. K., and A. H. K.....	12 00
<i>Florence</i> —St. Stephen's, M. C.....	12 90
<i>Greenville</i> —Grace Ch., M. C.....	5 00
<i>Hoboken</i> —Trinity Ch.....	3 00
<i>Jersey City</i> —St. John's Free Ch., M. C.....	7 00
<i>Moorestown</i> —Trinity Ch.....	8 60
<i>Morristown</i> —Ch. of the Redeemer, for grasshopper sufferers in Bp. Clarkson's jurisdiction.....	50
<i>Mt. Holly</i> —St. Andrew's S. S., for Bp. Tuttle's school at Salt Lake City.....	115 71
<i>Newark</i> —Grace Ch.....	110 75
<i>New Brunswick</i> —St. John Evangelists.....	36 00
<i>Orange</i> —Grace, of which from M. C., \$16.74.....	660 35
<i>Princeton</i> —Trinity Ch.....	180 88
<i>Salem</i> —St. John's Ch.....	66 50
<i>Somerville</i> —St. John's Ch., M. C. ....	12 00
<i>South Amboy</i> —Christ Ch.....	17 05
<i>Woodbury</i> —Christ Ch.....	43 79
<i>Woodside</i> —St. John's Ch., M. C. ....	10 00 1312 03

## NORTHERN NEW JERSEY.

<i>Edgewater</i> —Mediator, M. C.....	4 00
<i>Hackensack</i> —Christ Ch.....	27 70 31 70

## NEW YORK.

<i>Annandale</i> —St. John Evangelist,.....	25 00
<i>Briar Cliff</i> —All Saints' Ch.....	16 09
<i>Edgewater</i> —St. Paul's Memorial Ch., M. C.....	2 50
<i>Fishkill</i> —Trinity, of which from M. C., \$7.91.....	27 96
<i>Glenham</i> —Free Ch. of St. John the Baptist .....	12 00
<i>Irvington</i> —A friend .....	800 00
<i>New Brighton</i> —Christ.....	156 32
<i>New Rochelle</i> —Trinity, a member of New York—Calvary Chapel, for Bp. Tuttle.....	3 00 50 74

Grace, of which from C. O. L., \$10 ; for Bp. Tuttle, \$16.25.....

St. Bartholomew's, a member, quarterly payment of stipend for Rev. Chas. Holmes.....

St. John the Baptist.....

St. Luke's, a widow's mite (In Memoriam, H. L.)....

S. F.....

W. H. A., for special purposes.....

Pleasant Valley—St. Paul's, of which from M. C., \$1.36.....

Poughkeepsie—Christ Ch.....

Ch. of the Holy Comforter, of which from M. C., \$3.62.....

St. Paul's.....

Red Hook—Christ Ch.....

Rossuile—St. Luke's S. S.....

Sing Sing—St. Paul's Ch., of which from Mrs. S. D., \$10.....

Yonkers—St. Paul's.....

D. E. R., of which for Seaman's Mission, \$5 ; Bible and Prayer Book Soc., \$10 ; Prot. Epis. Tract Society, \$6.....

## NORTH CAROLINA.

<i>Asheville</i> —Trinity .....	6 50
<i>Charlottesville</i> —St. Peter's, Advent offering .....	16 79
<i>Clinton</i> —St. Paul's Ch., M. C.....	5 10
<i>Lenoir</i> —St. James' Ch.....	8 50
<i>Ringwood</i> —From a Methodist sister.....	75
<i>Salisbury</i> —St. Luke's .....	6 86
<i>Wilmington</i> —St. James', St. John's and St. Paul's, Intercession Day .....	10 67
St. Paul's Ch.....	7 50
<i>Windsor</i> —Grace Ch.....	5 00 62 67

## OHIO.

<i>Cincinnati</i> —Advent Ch. S. S.....	45 98
(Clifton)—Calvary.....	85 55

<i>Cleveland</i> —Good Shepherd.....	7 00
St. John's Ch.....	1 00

St. Paul's.....	40 55
<i>Cuyahoga Falls</i> —St. John's Ch.....	6 00

<i>Hudson</i> —Christ Ch.....	3 00
<i>Painesville</i> —St. James' Ch.....	47 00

<i>Toledo</i> —St. John's Ch.....	13 16
Trinity Ch., of which for Bp. Spaulding, \$25.....	75 41 324 65

## PENNSYLVANIA.

<i>Coatesville</i> —Trinity Ch.....	15 55
<i>Lower Merion</i> —Redemer Ch.....	61 70

<i>Philadelphia</i> —St. Peter's Ch., of which for Bp. Niles, \$70 ; Bp. Spaulding, \$50 ; Bp. Morris, \$77.24.....	1924 49
<i>Frankford</i> —St. Mark's, of which for Bp. Clarkson, \$143.....	448 09

St. Stephen's, of which for Bp. Spaulding, towards building a church, \$1,000.....	1192 86	Lynchburg—St. Paul's Ch.....	46 12	
Germantown—St. Luke's, for Bp. Morris.....	110 00	Norfolk—Christ Ch., Advent offering.....	70 09	
Oxford Ch., M. B. J. thro' Rev. E. Y. Buchanan.....	7 50	Norwood—Nelson Parish, M. C.....	2 75	
Misses B., of which for Bp. Vail, \$20; Bp. Whipple, \$20; Bp. Clarkson, \$20..	60 00	Portsmouth—St. John's, M. C.....	87	
L. L. W., of which for Bp. Morris, \$30; Bp. Whipple, \$30.....	60 00	Elpon—Wickliffe Parish.....	10 00	
Upper Providence—St. Paul's Memorial Ch.....	11 69	Roanoake Co.—Salem Parish.....	10 40	
West Philadelphia—St. Mary's, for Bp. Morris.....	85 12 3977 00	Staunton—Trinity Ch.....	50 00	
PITTSBURGH.				
Alleghany City—Christ Ch.....	76 35	Washington Co.—Holston Parish, St. Thomas' Ch.....	20 00 245 14	
Kittanning—St. Paul's ".....	14 00	VERMONT.		
Mercer—S. W. P.....	2 45	Bennington—St. Peter's Ch.....	10 00	
Pittsburgh—St. John's Ch., three communicants.....	5 88	St. Albans—St. Luke's ".....	50 00	
Trinity Ch.....	307 73	Windsor—St. Paul's Ch., Thanksgiving offering.....	9 00 60 00	
Verona—St. Thomas' Ch.....	17 50	WESTERN NEW YORK.		
Washington—Trinity Ch.....	22 18 446 09	Buffalo—J. F. Ernst.....	8 00	
RHODE ISLAND.		Clyde—St. John's S. S., M. C.....	4 10	
Ashton—St. John's Ch.....	6 30	Rochester—St. Luke's, of which thro' Woman's Miss'y Ass'n, \$65.90.....	90 80 97 90	
East Providence—St. Mary's Ch.....	5 92	WESTERN MICHIGAN.		
Providence—All Saints' Ch., Memorial, Advent offering.....	77 62	Coldwater—St. Mark's Ch.....	14 37	
St. John's S. S., for work in Iowa.....	375 00	Hastings—Emmanuel Ch.....	4 60 18 97	
St. Stephen's, M. C.....	13 35	WISCONSIN.		
Woonsocket—St. James' Ch.....	23 56 501 75	Berlin—Mrs. J. J. Kissam.....	7 82	
SOUTH CAROLINA.		Eau Claire—Christ Ch.....	2 93	
Columbia—Trinity Ch.....	24 21	Janesville—C. N.....	25 00	
Greenville—Christ Ch., M. C.....	6 21	Milwaukee—St. John's Ch., for Bp. Clarkson.....	15 16	
Ridge Springs—Grace Ch.....	7 50	Racine—J.....	50 00 100 91	
Stateburg—Clarendon ".....	22 35 60 27	LEGACIES.		
TENNESSEE.		Conn., Watertown—Miss Harriet Bradley.....	20 00	
Brownsville—Zion, of which from M. C., \$6.05.....	13 15	Penn., Philadelphia—Estate Wm. Masters Clark.....	10000 00 10020 00	
Cleveland—St. Luke's Ch.....	8 82	MISCELLANEOUS.		
Columbia—St. Peter's Ch.....	14 80	Newburgh—Friends, for Midnight Missions.....	5 00	
Jackson—St. Luke's ".....	8 75	For Bp. Gregg.....	100 00	
Nashville—Free Ch. of the Advent	9 45 54 97	H. S. B.....	5 00	
VIRGINIA.		F.....	200 00	
Culpeper—St. Stephen's, for western Missions.....	30 00	A Friend.....	5 00 31500	
Gordonville—Mrs. B. W. H.....	5 00	YOUNG CHRISTIAN SOLDIER.		
Received for General Purposes.....		Receipts for the month.....	3765 86 3765 86	
"    "    Special Purposes.....		MITE CHESTS.		
Receipts for the month.....		Receipts for the month not credited to parishes.....	233 64 233 64	
Amount previously acknowledged.....		\$24,369 22 4,692 33		
Total receipts since Oct. 1, 1874.....		\$29,061 55 26,454 37		
\$55,515 92				

## RECAPITULATION OF SPECIAL RECEIPTS.

Bp. Clarkson.....	188 66	For Niobrara.....	75
Bp. Elliott.....	2 61	For Increase of Ministry.....	1 00
Bp. Gregg.....	100 00	For St. Augustine's Ch., Savannah, Ga.....	25 00
Bp. Morris.....	1097 36	For Nebraska sufferers.....	1 80
Bp. Niles.....	70 00	For Grasshopper sufferers.....	7 00
Bp. Spaulding.....	1606 55	For Midnight Missions.....	5 00
Bp. Tuttle.....	192 70	For Bible and Prayer Book Society	10 00
Bp. Vail.....	20 00	For Prot. Epis. Tract Society.....	5 00
Bp. Whipple.....	205 75	For Ch. in City of Mexico.....	50 60
Bp. Wingfield.....	10 00	For Seaman's Mission.....	5 00
Bp. of Arizona and New Mexico.....	15 00	For the South.....	20 00
Rev. E. C. Cowan.....	4 65	For Special Purposes.....	1000 00
Rev. M. Hoyt, D.D.....	17 00		
Rev. W. H. Stoy.....	1 05		
Western Missions.....	30 00		
			\$4,602 33

# INDIAN COMMISSION.

---

## A SUGGESTIVE REQUEST FROM BISHOP HARE.

YANKTON AGENCY, DAKOTA, *January 4, 1875.*

REV. AND DEAR BROTHER: I have just had to pay *Twenty-two dollars* on ~~two barrels from~~ ——, sent by EXPRESS. Please insert a notice asking our friends not to send by Express.

Most truly yours,

W. H. HARE.

---

## NATURE OF THE INDIAN FIELD.

[We desire to call special attention to the facts presented in the following paragraph taken from the Third Annual Report of the Indian Commission.]

In justice to themselves, and to that work which the Church has given them to supervise, the Commission desire to secure, on the part of those whom they represent, a clear recognition of *the peculiar nature of the field* with which they are put in charge. It is at present an essentially heathen field, where the Church, in carrying on Educational and Missionary work, cannot look for any pecuniary assistance from the people among whom she ministers. It is not a case where her benefactions are intended simply to supplement the aid received from those in whose behalf her Missions are prosecuted. The entire burden—if it be not wrong to call such service a burden—must be borne by the Christian body which is endeavoring to do the MASTER's work. It is an instance, pure and simple, where the MASTER's words are literally applicable: “The poor have the Gospel preached to them.” Hence, all the appliances required in carrying on such a strictly Mission work must be furnished by the same Christian charity that prompts the initiative of the merciful undertaking. The heralds of the Cross and the ministering women who are sent to such a field, must look to the Church that sends them, not only for moral support in the form of prayer and sympathy, but also for all things needful for the body. So, too, the Indian Clergy and the Indian Catechists—witnesses of the Love of CHRIST, living and moving among their own as yet heathen brethren—must be supported. Scholars in the Indian schools, and Indian students preparing for the sacred Ministry, must be provided for. Mission Houses and Chapels in such a field must be built and sustained entirely by the free-will offerings of the faithful. In fine, all the requisite appliances for this merciful work must, for the present at least,

be forthcoming from the Church which has inaugurated such an enterprise among a heathen people.

The Commission cannot but believe that the statement now presented, of the character and needs of this Indian Mission Field, will give rise to a feeling of surprise as well as gratitude that so much has been accomplished with the means at command, and will lead to a juster appreciation and a more liberal consideration of the claims of this Field upon the members of our Communion.

---

### NOT SO VERY DANGEROUS.

THE following letter from our Missionary at the Cheyenne Agency—the outpost of our Indian work on the Upper Missouri—was written with the view of meeting objections which, in one form or another, had been made to carrying on even Christian work amidst such *dangerous* surroundings. We commend the letter to the attention of our readers as being a clever illustration of the *Audi alteram partem*.

CHEYENNE AGENCY, DAKOTA, *January, 1875.*

MY DEAR FRIEND : You waste a great deal too much anxiety in regard to the dangers by which you suppose I am surrounded. I am aware that the Indians of this Agency have a reputation for being savage and murderous, and possibly they may deserve it ; though I know that those who give them this character are not always the best qualified to judge. Very often these declarations come from men who have never seen an Indian. The only Indian they know of is evolved from their inner consciousness, and such creations of the fancy are not in all cases the most correct or reliable.

I have been among these bloody-minded savages (a shifting population of about 5,000) two years, and it is to be supposed that many acts of deviltry and violence have been committed in that time. Such as they are I will narrate them.

1st Winter—A young hostile fired at one of the employés ten miles below the Agency, and about the same time wounded Captain Irvine, of Fort Sully.

1st Spring—A white man killed by a hostile about eight miles below the Agency. He immediately fled to the hostile camp, and has not since then appeared.

2d Summer—An Indian shot by a young half-breed boy, son of a former interpreter at Grand River. This boy could as well be counted on the side of the whites as on that of the Indians.

If an Indian could read, and should pick up a digested list of all the acts of violence committed in the course of two years, in any of our small

western towns, would he not be justified in saying that he should never dare live in such a place? for no one's life could be safe where the people seemed to do nothing but fight, and maim and kill one another. I am sure this record of two years will compare favorably, and while it is enough to show that Indians are not the gentle savages that romance paints them, still they are not so terribly bloodthirsty as they are said to be. Certainly I in common with many others give them abundant opportunity to wreak their meanness on me. I ride anywhere I wish about the Reservation; have been over the Reservation for seventy miles; travel constantly between my house and Agency, alone, unarmed, both by day and night, afoot and on horseback. Here is a single instance: I went with one man six miles back from the River to get my hay. We camped out three nights in perfect security, neither of us armed. I have frequently been off on lonely roads with no company but Indians, and if there had been any wish to assault me, there were sufficient opportunities offered. But I have never had any *grounds* for feeling apprehension. When I was first here I used to feel a little nervous, but that feeling soon wore off, as I found that it was unnecessary.

This testimony now furnished is not so forcible as that I can give in regard to the ladies connected with the Mission. Their entire freedom from fear is enough to shame any emotions of terror that might arise in the minds of any in regard to this Indian work. There is *danger* in this country, but no more than exists in any community in the East where there are always lawless and desperate characters found. The only wonder is that the Indians are so well behaved, considering that they have no laws absolutely to restrain or punish them.

I am yours truly,

H. SWIFT.

---

### METLAHKATLAH.

OUR friends will remember the touching appeal, published in this place last month, from three Missionaries of the English Church, in behalf of certain Indian tribes in Alaska. The field of labor of these English Missionaries is in the immediate neighborhood of the tribes for whom that appeal was made. We cannot doubt that our readers will be glad to see some account of the work carried on by these English brethren among the Indians for whose sake they have left home and kindred. The scene of their self-denying labors, as stated last month, is in British Columbia—literally the Far West of the British Empire. Let our friends turn to a map of North America, and in the extreme northwest corner of it they will find the Mission field of these zealous pioneers. We give below a

portion of the latest Report made to the Home Society by one of their number. We are sure that the perusal of it will not only interest the mind but warm the heart of the Christian reader, and lead him to thank God that such men are found, willing to carry even to barbarians in the remote places of the earth the civilizing and sanctifying Gospel of the REDEEMER.

In no year during the existence of the Mission have God's mercies been more abundantly showered upon us than during the year that is past. One of the foremost of these blessings, though one of the latest given, is the safe arrival of Mr. and Mrs. Collison at Metlahkatlah, who, in the spirit of true fellow-laborers, at once buckled on their harness, and, in addition to the no mean labor of acquiring a new tongue, have cheerfully undertaken such duties as are within their reach. I have still thankfully to record God's blessing on the secular affairs of our little settlement, though, through being alone (until very recently), I have not been able to cultivate the openings for our secular advancement as quickly as I had hoped to do. Our steps will quicken in due time.

Our new church-building, you will be glad to learn, has made good progress during the past year. The massive timbers for framing, which Governor Trutch and Captain Cator, of H. M. S. "Scout," saw on the ground last year, and doubted of our ability to raise, are, I am happy to say, now fixed, and fixed well, in their places, and all by Indian labor. Admiral Cochrane, H. M. S. "Boxer," paying a very hasty visit last summer, took us by surprise while at our carpentry work for the church. On walking into our work-sheds, and seeing a number of Indians at their work-benches, he vociferated, "I say, these men are not Indians, they are white men. I say, my good man," addressing the Indian nearest him, "what is your name?" Of course, no response met the astonished admiral, but only wondering looks; but when I interpreted the admiral's words, we heard roars of laughter at the admiral's expense. He had come on shore during pouring rain, accompanied only by his secretary, but had not been many minutes with us before he desired a note to be sent to the ship, inviting other officers on shore, assuring them that they would be greatly interested. Next morning he paid us another visit to take photographs of the church and village. Before he left us he expressed to me how pleased he was to have seen us, and promised another and a longer visit during the coming summer.

In consequence of constant additions being made to our numbers from surrounding tribes, we have at last decided in laying out a town-site, with roads running at right angles to the coast line, and capable of accommodating two hundred houses, each with a garden in front.

A very hopeful change has taken place among the Indians of Fort Simpson, through the preaching of the Gospel by the Christian Indians

of Metlahkatlah. We have now a select body of teachers, who take the Sundays by turns; two proceeding every Saturday to Fort Simpson, staying over the Sunday, and returning to Metlahkatlah (weather permitting) on the Monday. On Friday nights I spend some time with the teachers, assisting them with the subjects they have chosen to preach upon. They receive no remuneration, though they are often four or five days away, whilst the severity of the weather oftentimes severely tests their devotion and endurance.

This Christmas we decided to invite all the congregation at Fort Simpson to spend the festival with us at Metlahkatlah, that they might receive the benefit of a series of special Services, and be preserved from falling into those excesses which we had reason to fear would follow, should they spend the Christmas by themselves. About 250 availed themselves of our invitation, and they arrived at Metlahkatlah the day before Christmas, in twenty-one canoes, which indeed presented a pleasing picture, as they approached us with flags flying. According to a previous arrangement, they all clustered to the market-house, which we at present use for our church, and which had been previously very appropriately decorated by brother and Mrs. Collison. On our guests being seated I gave them a short address, and after prayer, in company with Mr. and Mrs. Collison, shook hands with them all. They then were quartered round the village, and a very exciting scene ensued, all the villagers literally scrambling for the guests. To settle matters amicably, I had to send two constables round the village to adjust the distribution of our new friends.

Christmas day was a great day, houses decorated with evergreens, flags flying, constables and council passing from house to house in their uniforms, and greeting the inmates. Now a string of young men, then another of young women, might be seen going into this house, then into that; friends meeting on the road, shaking hands everywhere; everybody greeting everybody; hours occupied with hand-shaking and interchanging good wishes; nobody thinking of anything else but scattering smiles and greetings, till the church bell rang, and all wended their way to meet and worship God. The crowd seemed so great that fears were entertained that our meeting-house could not accommodate them. I at once decided that the children should assemble in the school-house and have a separate Service. Even with this arrangement our meeting-house was crowded to excess. There could not have been less than 700 present. What a contrast to the Christmas-day Services I held twelve or fourteen years ago at Fort Simpson! The Tchimsheans might well sing on this day, "Glory to God in the highest, on earth peace, good will towards men."

I held special Services every night while the Fort Simpson people were here with us. In addition, we had a midnight Service on New

Year's eve. The people attended the Services regularly, and seemed to drink in the Word.

On Friday, the 2d of January, our guests departed home. When ready to start, the church bell rang, and they paddled their canoes to our meeting-house, which is built upon the beach. Leaving their canoes, they reassembled for a short address and a concluding prayer. This over, again entering their canoes, they pushed a little from the beach, a cannon was fired, and amid the ringing cheers of hundreds of voices they dashed off, paddling with all their might. In a few seconds they simultaneously halted, and returned as hearty cheers as they were receiving. The air now rang with the double cheering ; caps, handkerchiefs, and flags waving ; the whole forming a very animated scene. Thus our guests departed.

---

---

### CHRISTMAS AT WHITE SWAN.

WHITE SWAN, DAKOTA, *January 8, 1875.*

REV. AND DEAR BROTHER : I take advantage of the storm, which is raging without with such violence as to forbid our having school, to give you one or two recent incidents which may be of interest.

Christmas was in all respects one of the most delightful days we have had this winter, and, by invitation of the Bishop, we, and as many of the Church members from this Mission as wished, went to the Agency to attend the Services at the Cathedral Church. On the following Tuesday—another beautiful day—Christmas trees were provided at all of the Mission stations on this Agency. It was the first time in the history of this Mission that a Christmas tree had been “erected” (as the Indians say), and, laden as it was with pretty and useful gifts from our friends far away, it was an occasion of great delight to all who witnessed it. It was my intention to provide gifts on the tree only for the baptized at this Mission under twenty-five years of age. This gave us a list of almost one hundred, of whom about seventy-five were here to receive their presents. Indians are all children in many things, however, and it was very evident that the occasion gave even more genuine delight, perhaps, to those who were beyond the age to receive gifts than to the younger members of the congregation. One thing in particular added to my own pleasure at that time, as well as to that of many others who could appreciate it.

A beautiful carpet, through the kindness of Mrs. —— and family, of Flushing, L. I., had reached us just in time to be made up and put down on our heretofore bare and almost dreary-looking chancel, before the Christmas festivities. Like a charm it robbed the chancel of that coldness which I am sure always sent a chill through the hearts of the wor-

shippers ; and hereafter it will have the opposite and *positive* good effect of adding warmth and cheerfulness to both place and people.

Another feature of our Christmas-tree celebration, though it would have been very much out of place in a consecrated building, and will sound to our friends at the East like a very undignified proceeding, was nevertheless not altogether to be ignored. Mrs. C. had been accumulating for a long time, from various sources, a quantity of buttons, innumerable in variety of size, shape, color, design, etc., and, after the Services, during the distribution of the gifts, an occasional shower of buttons in the midst of the congregation accomplished what but very few things can do with Indians—throw them off their balance—completely upset that dignified reserve, amounting almost to stolid indifference, so characteristic of this peculiar people. It was a pleasure to see a crowd of real Indians thus forget themselves. Old and young joined in such a pell-mell, miscellaneous, and, withal, good-natured squabble for buttons as the best of mixed sugar plums could hardly produce among a party of white children just let out of school.

I must also tell you of another very interesting service which took place here a little while after the Christmas tree. It was the marriage of an old couple, aged respectively 70 and 68 years.

The man is a half-breed, the son of Meriwether Lewis, of Lewis and Clark's famous expedition through this country. All the best years of his life have been spent as guide for our army under Generals Harney and Sherman, through Dakota. Settled down at last to finish his days among the Yanktons, he joined the Church, and has become one of our most faithful members. Now, at last, he has been united in holy wedlock with her whom he has already lived with for *thirty-eight years!* The story—doubtless true—is that when he was quite a baby, as they were travelling in winter, Annie, his wife now, was born, and to keep them from freezing they were both tied up in the same blanket. The mothers both agreed at that time that they should afterwards be man and wife. "And so," said the old man to me after telling the story when the Services were over, "what they said of us many years ago, has now come true."

Yours very truly in CHRIST,

WM. J. CLEVELAND.

---

---

Form of a Bequest to the Indian Commission.

*I give, devise, and bequeath, to the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States.....  
for the use of the Indian Commission of said Society.*

## ACKNOWLEDGMENTS.

The Treasurer of the Indian Commission acknowledges the receipt of the following sums for the month of December, 1874.

ALBANY.				
<i>Albany</i> —St. Paul's, a member.....	5 00			
St. Peter's S. S., Mrs. Gray's Class, Christmas Offerings.....	10 00			
<i>Ballston Spa</i> —James W. Horton, Esq., Mission Box.....	5 00			
<i>Troy</i> —St. Paul's.....	100 00	120 00		
CENTRAL NEW YORK.				
<i>New Berlin</i> —St. Andrew's.....	7 00			
<i>Watertown</i> —Trinity S. S., for Trinity Scholarship, Emmanuel Hall.....	15 00	22 00		
CENTRAL PENNSYLVANIA.				
<i>Philipsburg</i> —St. Paul's, offering on day of special intercession .....	14 18	14 18		
CONNECTICUT.				
<i>Hartford</i> —Bureau of Relief for Freight.....	3 00			
<i>Litchfield</i> —St. Michael's.....	10 00			
<i>Norwich</i> —Trinity S. S. "Prize Money," Mr. Gilbert's Class .....	7 00			
<i>Waterbury</i> —St. John's, S. M. Buckingham, Esq., for Bishop Hare.....	20 00			
<i>Woodbury</i> —St. Paul's Woman's Auxiliary.....	15 00	55 00		
DELAWARE.				
<i>Wilmington</i> —Pupils of Misses Robertson's School, towards Scholarship .....	15 00	15 00		
INDIANA.				
<i>Evansville</i> —R. R. C. H., for Pembinas, \$10; Poncas, \$10	20 00	20 00		
LONG ISLAND.				
<i>Brooklyn</i> —Charles R. Marvin, Esq.....	100 00			
Woman's Missionary Association, sale of Eu- phrasia's pictures, for Bishop Hare.....	25 00			
<i>Jamaica</i> —Miss C. K.....	1 00			
<i>St. Johnland</i> —W. Preston.....	0 50	126 50		
MARYLAND.				
<i>Anne Arundel Co.</i> —St. Margaret's, Westminster Parish.	18 00			
<i>Baltimore</i> —Christ Church Miss'y. Society, for freight.....	4 40			
Christ Church.....	10 86			
<i>Frederick</i> —All Saints' 5-cent weekly subscriptions, \$16; extra contribution, \$4; two children, 65c..	20 65			
<i>Washington</i> —Miss Mary E. Mann, toward G. J. Geer Scholarship, St. Paul's School.....	25 00			
<i>St. Paul's</i> , Rock Creek Parish, for the Rev. Mr. Cook's work.....	5 00	63 91		
MASSACHUSETTS.				
<i>Dakota</i> League, for maps.....	7 50			
<i>Dakota</i> League, for publishing Bishop Huntington's Sermon's.....	00 44			
PENNSYLVANIA.				
<i>Philadelphia</i> —St. Luke's H. M. H. School, St. Paul's School.....	30 00			
St. Mark's, Frankford ..	412 94			
St. Luke's, Germantown..	64 00			
<i>Oxford</i> Parish—Trinity Chapel S. S., for Crescentville Scholarship, Emmanuel Hall .....	30 00	536 94		
PITTSBURGH.				
<i>Franklin</i> —St. John's, .....	6 00			
<i>Pittsburgh</i> —Calvary (\$50 for Bp. Whipple's work).....	105 40	111 40		
RHODE ISLAND.				
<i>Providence</i> —Grace Church, for Bp. Hare.....	90 21	90 21		
SOUTH CAROLINA.				
<i>Columbia</i> —Trinity, Ladies' Miss'y. Society.....	27 00	27 00		
Amount previously acknowledged...			2,574 70	
Total receipts since October 1, 1874....			7,299 41	
			\$9,874 11	

# SPIRIT OF MISSIONS.

---

## FOREIGN DEPARTMENT.

---

FEBRUARY, 1875.

---

### THE ANCIENT CAPITAL OF THE SIOGUNS OF JAPAN.

A very famous character in Japanese history is Yoritomo, a General who not only succeeded in putting an end to the great civil war which prevailed in the country in the latter part of the twelfth century, but also stripped the Mikado of the greater part of his power and became the virtual ruler of the country. He, however, was not styled Emperor or King, but simply Siogun, or "Generalissimo," and his successors bore the same title until the year 1854, after which the designation Tycoon (Taikun) or "Great Prince" was used.

Yoritomo made the city of Kamakura his capital, and he greatly improved and beautified it. It continued to be the residence of the Sioguns until the beginning of the seventeenth century, when Iyeyas, the thirty-second Siogun, made Yedo the political capital of Japan. Kamakura is situated on the sea-shore, at the head of the deep bay of Sagami, and about twenty miles from Yokohama. It is now but little more than the pantheon of the ancient glories of Japan, most of the dwelling houses having disappeared, the palaces being in ruins, and only the more substantial of the temples and shrines remaining ; these, however, are more than one hundred in number, and they are scattered over the plain which was once covered by the immense city.

The chief temple is that of Hatchiman, the god of war. Nearly all the large towns in Japan contain a temple dedicated to this god, but that at Kamakura is the most celebrated of them all. Near to it are two buildings which are said to contain the spoils taken from the Coreans, the Mongols, and the Chinese, and also articles taken from the Portuguese colonies and the Roman Catholic communities of Japan, when the Portu-

guese were expelled, and the Japanese converts were slain. No foreigner is permitted to enter the buildings to get a sight of these trophies.

The temple proper contains two monstrous idols, one of the deified hero, and the other of his warlike mother. They are carved in wood and covered with vermillion. Curious to say, the offerings of the worshippers consist of straw shoes of the immense size of the idol's feet. These shoes are suspended by thousands to the bars of the railings surrounding the idols, and are allowed to hang there until they drop to pieces from rottenness : and what is perhaps still more curious the grimacing faces and enormous bodies of the idols are spotted with innumerable balls of chewed paper, which the native visitors throw at them in passing, with no more scruple than a band of mischievous school-boys. Nevertheless, this is a very serious act on the part of the pilgrims, for it assures them that the prayer written on the piece of paper which they chew will probably reach its destination.

Hatchiman was the son of the famous Empress Yengon, who conquered Corea, and who is also worshipped as a god. She infused her own martial spirit into her son, and gave him a thorough military education. He was a brave soldier, a skilful general, and after his mother's death he was a renowned Emperor for forty-three years. He died in the year 313 of our era. He was deified after his death, and has ever since been worshipped by military men and the nation generally. A great festival is held in his honor every year.

The Sioguns generally greatly favored and patronized Buddhism, and that is one reason why they being now overthrown and the Mikado reinstated into the original sovereignty, Buddhism is discountenanced and Shintoism encouraged by the government. There are at Kamakura numerous shrines of Buddhist gods and demi-gods, but the most remarkable sight for the visitor is the Daibuts, or "Great Buddha," a colossal bronze figure upwards of forty feet in height (or with the base, sixty-five feet high) seated on the lotus in a tranquil attitude, and looking the very personification of calm, thoughtful serenity. The hands are folded, and the head is gently inclined in an attitude of contemplative ecstasy. As a work of art the figure would command admiration in any part of the world. The harmony of the bodily proportions ; the simplicity of the drapery, the calmness and serenity of the countenance ; and the charming posture, make the figure greatly to be preferred to the equally colossal one of San Carlo Borromeo on Lake Maggiore in Italy.



TEMPLE IN JAPAN.

A little incense now burns at the foot of the gigantic seated divinity, and a single priest has his modest hermitage near by ; and at times we hear that the government is about to have the image broken up and turned into the coin of the country, and at others that they will sell it to the highest bidder—into such disrepute has Buddhism become with the ruling powers. We hope they will soon see the equal folly of worshiping Hatchiman and the other *kamis* (gods and demi-gods) of their own preferred Shinto system, and be led to acknowledge and worship Him Who is **LORD** over all, blessed forever.

---

#### ELECTION TO FILL VACANCY IN THE FOREIGN COMMITTEE.

THE REV. CHARLES H. HALL, D.D., Rector of the Church of the Holy Trinity, Brooklyn, Long Island, has been elected a member of the Foreign Committee to fill the vacancy occasioned by the withdrawal of the Rev. W. R. Nicholson, D.D.

---

#### SOMETHING TO THINK ABOUT.

THE facts in regard to the supply of faithful men for our Ministry will give us *something to think about*. One of the Church Almanacs for 1875 gives the net increase of Clergy in the Protestant Episcopal Church during 1874 as only forty-five (45), or less than one for each Diocese. The rate for the next three years will, unless something extraordinary takes place, be no greater for each year. For our candidates for Orders have fallen off from 462 in 1871 to 301 in 1874.

These facts have led us to look back and see how it was in the years gone by, and the following figures will reveal *something to think about*. The relative increase of our ministry was very slow until about the period extending from A. D. 1814 to 1823. Let us take successive periods of nine years each for the purpose of our illustration.

Clergy in 1814.....	221	Increase.....	174 or.....	79 per cent.
" 1823.....	395	" .....	197 "	50 "
" 1832.....	592	" .....	460 "	78 "
" 1841.....	1,052	" .....	506 "	48 "
" 1850.....	1,558	" .....	507 "	33 "
" 1859.....	2,065	" .....	597 "	29 "
" 1868.....	2,662	" .....	725 "	27 "
" 1877.....	3,387			

The last number (3,387) is, of course, partly prophetic, and is reached by taking the Clergy of 1874 (3,137), adding all candidates for Orders in 1874 (301), adding 100 for extraordinary additions to our Ministry, and deducting 150 for probable deaths from 1874 to 1877.

From these statements it will appear that since 1841 there has been a falling off of additions to the Clergy list at a steadily increasing ratio.

The great difference which would now exist had the ratio of increase of even A. D. 1823—1832 (the smallest of the three first given) been continued, will appear from the following:

We should have had

In 1850.....	1,578	Clergymen instead of 1,558
" 1859.....	2,367	" " 2,065
" 1868.....	3,555	" " 2,662
" 1877.....	5,333	" " 3,387

Or, to state it differently, we are now behind what we should have been in 1868, and in 1877 shall be two thousand Clergymen short.

If we take the ratio of increase of A. D. 1832—1841 and imagine it continued, we should have had

In 1850.....	1,872	Clergymen instead of 1,558
" 1859.....	3,332	" " 2,065
" 1868.....	5,930	" " 2,662
" 1877.....	10,555	" " 3,387

It may be truthfully said, we suppose, that, in the period from 1832 to 1841, there appeared to be no reasons why our ministry should not increase as it was then increasing. But the fact that a sudden check was experienced, and continues, in an increased ratio, ought to give us *something to think about*. May we not add, *something to pray about*?

Is there not a real call on all of us to "pray the LORD of the harvest to send forth laborers into His harvest?" "The harvest truly is plenteous, but the laborers are few."

And since they are so few, and our laity so well able to sustain them, is not a duty devolving upon us to support more generously our parish ministers and our Missionaries, both at home and abroad?

---



---



---

## AFRICA.

### LETTER FROM THE REV. G. W. GIBSON.

PROTESTANT EPISCOPAL MISSION, MONROVIA DISTRICT,  
November 16, 1874.

REV. AND DEAR BROTHER: Since my last report, regular Services have been kept up as usual in Trinity Chapel, Monrovia. Here our commun-

cant membership has been increased by three, one male and two females. The Sunday-school still flourishes, so that we have not sufficient accommodations in our present place of worship. The parish school under Mrs. White, assisted by Miss Barclay, is still well attended.

*Out Stations.* Our nearest is Krootown. Here is held an early morning Service with Sunday-school. The day-school at this place has been suspended lately, much to my regret, for lack of funds to pay a teacher. Both parents and children are anxious to have the school continued. The attendance on the Sunday-school since the discontinuance of the day-school is an average of twenty-five pupils; before it was larger.

*Vey-town*, across the river, the station lately vacated on the removal of Rev. N. T. Doldron, receives only week-day visits at present.

*Big John-town, Old Field*, is the place where I have opened a station since my last report. This is a Congo settlement, about four miles on this side of Kbeh-kbeh, and about six and a half miles from Monrovia. There had been neither church, school-house nor Service here until we commenced about three months ago. The people, witnessing our feeble effort at Kbeh-kbeh, urged me to commence a station at this place. This I did with the help I could get, making it a station in conjunction with Kbeh-kbeh. We have had regular Services there for the past three months on Sunday or week-day. Yesterday (Sunday, November 15) I officiated there and baptized five adults, two infants, and admitted two persons to communicant membership who had been previously baptized. Of the adult baptisms two were men about fifty-five and forty-eight, one a woman of about forty-five years of age. They gave strong evidences of deep penitence and faith. It was really impressive to see these persons thus late in life kneeling with streaming eyes, to receive for the first time the seal of the covenant. The other two, younger in life, bid fair for future usefulness.

These seven members, with two at Kbeh-kbeh, I hope soon to have the pleasure of presenting to the Bishop with others in Monrovia to receive the rite of Confirmation.

We are waiting anxiously to see announced a Bishop for this Missionary Jurisdiction. May he come largely endowed with the spirit of the **MASTER.**

Yours truly.

November 18.

*P.S.*—Since writing the foregoing portion of this communication, the mail has arrived, bringing copies of my discourse with papers. Thank you for the kind attention you have given to the printing of the former for me.

In the Church Journal of October 15, I have just read the article,

“A Sunday-School Experiment” by Dr. Perry. It suits so well my own views and thoughts on the subject, that I have resolved to try it in my church. To my mind, it points out just the method by which to build up the church from the Sunday-school.

I thank Dr. Perry much for the article. I have no doubt that the adoption of his method in our Mission schools in this country will have a telling effect upon the future growth of our churches. At any rate I have concluded to try it.

Yours truly.

---

### CHINA.

#### LETTER FROM DR. A. C. BUNN.

HIOGO, JAPAN, November 15, 1874.

DEAR DOCTOR: We arrived here this morning by the “Nevada,” which left Yokohama at 4 P.M. Friday. We were four days in Yokohama, which Mrs. Hoyt spent at Rev. Mr. Syle’s and the rest of us at the Oriental Hotel. Bishop Williams came down to meet us on the day of our arrival, and with the other gentlemen at his house, showed us kind attention and hospitality on our visit to Yedo. He came with us to Hiogo. Dr. Laning came down about noon. We have just parted with them and with Miss Eddy, all of them taking the four o’clock train to Osaka.

Miss Eddy has partially recovered from the effects of her sea-sickness and, with other members of our party, is well.

Rev. Mr. Hoyt came on board the ship this morning, to the great gratification of us all. I suppose he has written you whatever news there is from the Mission.

I am somewhat in haste, having just come from seeing the Bishop and others at the depot, and wishing to get back to the ship. I must, therefore, beg you to excuse lack of further detail, and beg you to remember me as

Yours in the good work, and with respect and love.

---

### THE SALUBRITY OF THE INTERIOR OF AFRICA.

SIR Samuel Baker, the African explorer, in a speech at the Brighton banquet said that instead of the sterile desert hitherto shown on the maps Central Africa is a magnificent country, rising to a mean level of nearly five thousand feet above the sea. From this elevated plateau mountains rise to various altitudes; the climate is healthy, the soil extremely fertile, the landscape resembles a beautiful English park; the rainfall extends over nine or ten months of the year; the country is well watered

by numerous streams ; the population is in many districts large, and where the slavers have not penetrated, the natives are well disposed. In his *Ismailia*, just published, he speaks of the same regions as "countries of extreme fertility, with a healthy climate favorable for the settlement of Europeans, at a mean altitude of four thousand feet above the sea level."

Captain Speke was, also, delighted with the central countries he passed through in his search for the sources of the Nile, and speaks of several of them as most inviting for Christian Missions. Dr. Livingstone, too, in a letter written a short time before his death, says of immense tracts of country just below the equator, "The whole of this upland region being between three thousand five hundred and four thousand feet above the sea is comparatively cold ; the land is undulating, the grass is short and cattle thrive on it, and are abundant. Grasses which in the hot low-lands obtain a height of five or six feet here appear only one or two feet high. Wheat and rice are successfully cultivated, and require only about three months to come to maturity."

#### THE TESTIMONY OF DR. SCHWEINFURTH.

Such is the testimony of the three great explorers of East-Central Africa ; and similar are the statements made by distinguished German travellers who have explored the Central African regions which lie to the west of those which these eminent Englishmen have visited. Dr. Schweinfurth, the author of *The Heart of Africa*, has spent three years and travelled over two thousand miles in the regions immediately to the west of those explored by Sir Samuel Baker ; and in countries which had been supposed to be desert he was enraptured by the unrivalled loveliness of nature. "The early rains had commenced, and were clothing all the park-like scenery, meadows, trees, and shrubs, with the verdure of spring. Emulating the tulips and hyacinths of European gardens, splendid bulbous plants sprang up everywhere, while blossoms of the gayest hue gleamed among the fresh foliage. The April rains are not continuous, but nevertheless trees and under-wood were all in bloom, and the grass was like a lawn for smoothness. The forest growths were of great variety, and nearly all productive of some species of fruit, nut, or bean. Flowering vines and shrubs filled the whole air with soft fragrance, and the inventive genius of nature seemed inexhaustible."

## THE TRAVELS OF GERHARD ROHLFS.

Gerhard Rohlfs, the still more distinguished German explorer, has made the regions westward of those traversed by Dr. Schweinfurth his domain, as it were, and he has performed a long series of travels in the western half of the continent of Africa, and discovered many new lands never before visited by Europeans. On one of his journeys he started from Tripoli and went southward across Fezzan to the great lake Tsad, and the kingdoms of Kanem and Bornou, the most central ones in Africa. At another time he passed through Morocco to Timbuctoo, and from thence to South Central Africa, and finally made for the Atlantic coast at the mouth of the Niger, where he took the steamer for England. This was equal to Livingstone's celebrated feat of crossing the continent from Loando to Zanzibar. Rohlfs states that comparatively little of the area supposed to be desert is really so, and that much the greater part of Central Africa is grass covered, well wooded and well watered, and that on the many and extensive highlands the climate is quite salubrious.

It seems evident, therefore, that Missionaries on almost all parts of the east and west coasts of Africa will find as they advance inland higher and healthier regions, and the continent will doubtless be eventually evangelized from strong stations in the interior rather than from points on the coast ; though stations on the sea-board will, of course, continue to be required. Before there can be much advance into the interior, however, Christians at home must realize more than they now do their duty and their responsibility, and the listlessness and indifference of many of the professed followers of CHRIST must give place to enlightened zeal, liberal support, and earnest endeavor.

---

---

---

EFFORTS FOR THE GOOD OF HINDOO AND CHINESE WOMEN.

From the first the Missionaries to India were greatly impressed by the ignorance, degradation, and misery of the native women, and the ladies of the Missions began at once to do what they could for them. At first they could only obtain orphans, and little outcast and destitute girls ; and among the earliest Missionary institutions were female orphanages, and from them went forth most of the Christian wives of the earlier converts.

Then followed day-schools for girls, but into these could only be gathered the children of the poorest and lowest caste natives, and even these could be had only by the payment of a little money to the parents or rice to the children. This custom is dispensed with now in all places where Missions have been for some time established, but has still to be continued at places newly occupied.

#### GIRLS' BOARDING SCHOOLS.

Subsequently Girls' Boarding-schools were opened, intended for the education of the daughters of native converts, and others intrusted to the Missionaries' care to be trained up as Christians. All these three kinds of schools are maintained by the various Missions in India, and no less than thirty thousand girls are receiving a Christian education in them.

About twenty-five years after the British rulers of India established schools for the native boys they began to see the necessity of doing something for the female sex. They perceived the success and beneficial influence of the Mission-schools for girls ; and noted that these schools had been the means of lessening the prejudice against female education in many families, the daughters of which were as yet untaught. Many married men, too, who had formerly been educated in the government schools, were dissatisfied with their ignorant wives ; and young men, yet unmarried, were desirous that those to whom they were to be married should receive some instruction.

#### GOVERNMENT FEMALE SCHOOLS.

Accordingly government female schools were opened ; and the central authority at Calcutta, and also the various local governments, are showing a commendable interest in the subject ; and tens of thousands of the daughters of India are to-day receiving a secular education in these government schools. Unhappily, however, as in the boys' schools, so in the girls' no teaching of Christianity is allowed, nor can the Bible be even read to the pupils. All that is permitted is the placing of a copy in the school library to be consulted by any scholar who desires to do so. These schools, however, may do much for the overthrow of idolatry ; for it is almost impossible to give any kind of accurate instruction in modern science, history, or even geography, without in some measure undermining the fabric of heathenism.

## ZENANA TEACHING.

But many wealthy Hindoos, and even some of the educated class, though not opposed to their daughters being educated, are unwilling to depart from the usual customs of the country concerning the seclusion of women, etc., and they will permit Christian women to come to their homes and instruct their wives and daughters in the zenanas or female apartments ; and the zenana teaching, as it is called, has lately risen to a position of great importance. The lady Missionaries at almost all the Mission stations in India carry on this work more or less systematically ; but there are two or three societies which have been organized with special reference to it.

“The American Zenana Mission,” organized under the able superintendence of Miss Brittan of Calcutta, and formerly of our own Mission in Africa, employs nineteen American ladies, and a considerable number of native Christian assistants ; and they are educating nine hundred ladies and girls. An English society has seventeen English agents ; and in four hundred and twenty-five zenanas more than seven hundred ladies are under instruction.

## THE CONDITION OF CHINESE WOMEN.

The condition of Chinese women is very similar to that of the women of India, and the efforts which have been made for their good are very much of the same character. Our own and the other Missions have for a long time had Boarding and Day-schools for girls, and from the former especially have gone forth the Christian wives of the native Clergymen, catechists, teachers, and other influential members of the native churches.

The zenana teaching among the higher classes, however, is carried on to a much more limited extent than in India, there not being as much desire for it : Missions not having been established so long in China as in India. In this, however, and in all the departments of female labor there are many more openings than can be at present occupied, and a pressing need of the work in China, and, also, in Japan, is the consecration of a larger number of Christian women, and a deeper interest and more liberal support on the part of the Church at home.

## SCIENTIFIC KNOWLEDGE AN IMMENSE AID TO THE MISSIONARY.

THAT scientific knowledge is an immense aid to the Missionary there are ever increasing proofs, and an experienced laborer in India in a work entitled *The Missionary's Vade Mecum*, urges those who are intending to enter the foreign field to gain what scientific knowledge they can in addition to their theological education. He describes his use of this knowledge in controversy with a Brahmin priest.

"In the course of conversation, I spoke," he says, "of my native country: and the priest discovered that my notions of the figure and motion of the earth differed from his own. 'To say that the earth is globular, and has such revolutions as you describe, is contrary to common sense.' I begged him to listen to demonstration, to which he gave much attention, and manifested childlike admiration on the discovery of truth. 'How could the Tamil people be *so* blind?' he exclaimed. On the subject of eclipses he was sure he was right; but here again, with satisfaction and astonishment, he heard and received the true theory. 'One question I must ask,' he exclaimed. 'Is there any necessary connexion between your religion and astronomy? Can a man be learned in science, and yet not be a Christian?' Being assured that there was no such inevitable connexion, he expressed great delight at what he had heard; but begged that in future conversations religion might not be mentioned; he thirsted for scientific knowledge alone." "Let me ask one question," rejoined the Missionary. "Are not *your* religion and astronomy inseparably connected? Have you not, till to-day, been confident that both Tamil religion and Tamil astronomy are true?" "Yes," he replied. "Now as, by candid attention and fair examination, you have discovered the one to be false, is it not possible that, by a patient investigation of the other, you will come to the same conclusion?" "It is *possible*," he replied.

The Rev. G. Ensor, an English Church Missionary at Nagasaki, Japan, gives an account of an amicable discussion which he had with a Buddhist priest whose reputation for learning was remarkably high among the natives. We make the following extract on the Buddhist development theory of the universe:

"I object," he rejoins, "to the term creation, for in truth, we hold that there is no such thing."

"How then," I reply, "came all things to exist?"

"In the beginning," he answers, "the universe was as a huge egg, the lighter and more ethereal matter represented by the white ascending upwards formed the skies; from the grosser and more material coagulating and compacting together grew the earth."

"I presume," I reply, "that such a doctrine could only have been devised when considerable ignorance existed as to the relative magnitude of the earth and the universe, and also as to the nature and dimensions of the sun and planets; if it were true that the earth is the yolk of the universe, how disproportioned must the relative volumes of yolk and the white in the great general egg become."

"Our doctrine is very ancient," he replies, "not appearing to notice the objection as he empties the tiny bowl of his tobacco pipe for the fifth time into the hibatch; "and at least nature testifies that such a thing as development exists; from the bud the tree, from the egg the perfect fowl is formed: the death of winter is followed by the life of spring, and spring and summer die in annual round to live again."

"Your illustration," I answer, "is ingenious, but, may I venture to say, unsatisfactory. We have no evidence of anything self-originated in nature; there appears nothing of spontaneous growth."

"Pardon me," he replies; "this tiny mosquito on my hand is just such evidence. We know for certain that they are generated in the water spontaneously; where there is water they abound, and where there is none they will not live."

"I know," I reply, "that you observe nature closely in Japan, but had you looked more narrowly at the parent mosquito you might have observed how carefully she lays her egg upon a leaf which overhangs a stagnant pond; at the proper time the egg is detached from the leaf, and falling into the water, in due course is hatched. On the contrary, the true utterances of nature, rightly interpreted, attest that from step to step of inevitable sequence we ascend to the great Parent and Author of all life."

But true scientific knowledge is not only useful to the Missionary in enabling him to expose the false science of the heathen sacred books, but also in procuring a favorable feeling on the part of the people to the Mission. The Rev. Mr. Cameron, a former Missionary in Madagascar, gives an almost romantic account of the history of a small case of acids which he had brought with him from England. A search for limestone had been set on foot by the King: the acids enabled Mr. Cameron to test the specimens, and to show that limestone was to be found in several localities near the capital. Soon after, the idolatrous and persecuting Queen came to the throne. At a conference with the Missionaries, she

asked them if they could teach her people anything else but religion, and in particular if they could teach them to make soap. By means of his acids, Mr. Cameron was enabled to find out what vegetable ashes were capable of producing soap, and having made from some a couple of bars, he presented them to the Queen. In consequence of this, the feeling of the Queen towards the Christians was modified for a time. A theodolite which he had brought with him enabled him to survey the line of a canal, and to superintend various other works. All this tended to procure a favorable feeling, on the part of the people, at all events, to the Mission. And it was well that there was a Protestant Missionary on the spot capable of aiding in such matters ; for the French Missionaries were very strenuous in promoting material benefits ; and had the Protestants neglected that department wholly, the state of things ultimately might have been very different.

---

#### "WHERE THERE'S A WILL THERE'S A WAY."

THE truth of this proverb is exemplified in the case of the poor country parish of Ibstock, in Leicestershire, containing a population probably under 1,000 persons. The facts well deserve the notice of all who are engaged in raising funds for the support of Missionary work.

"We are but a poor people ; you must not expect much here," is the familiar sound which repeatedly falls on the ear of the preacher of Missionary sermons ; and whatever be the truth of the first part of the sentence, the force of the concluding caution is generally speedily apparent. "We have no resident gentry, no squire, the population is but small, and all my people are colliers," are the pleas by which the incumbent often endeavors to soothe the preacher's disappointment, when a scanty collection follows a heart-stirring appeal for help in the work of the LORD.

Or some friend of the C. M. S. strives to stir up some country parish to form a regular association, and to work systematically to promote the cause ; but he is silenced by the information : "Our position here is a very peculiar one : the vicar has been non-resident for years, the living is sequestered ; I am only the curate in charge, and I assure you an occasional sermon is as much as we can possibly do, and my people grumble at that." No doubt they do ; it is an Englishman's privilege to grumble, especially when asked to put his hand into his pocket for something that he knows very little about ; but if you would stop their grumbling, let the work be so repeatedly brought before them, and in such an infinite variety of ways, that they shall, *nolentes volentes*, be

compelled to know something about it, and, as a necessary consequence, to be interested in it.

In the case of Ibstock, all the difficulties above mentioned are combined, and yet the unflagging perseverance of the curate, and his burning zeal for the salvation of souls, have been so successful, that nearly £90 was contributed by that parish last year, in addition to what was sent by the hamlets connected with it. And this was not result of any special effort, made "once in a way;" for many years past similar encouraging results have been obtained, the only difference between one year and another being that almost every report shows a slight but steady increase upon the previous year, indicating, we trust, deeper interest, more self-denial, more compassion for the heathen, and especially, warmer love to the SAVIOUR.

But the most remarkable feature connected with Ibstock is, that this large sum is annually obtained without the expenditure of a penny of the Society's money, or the time and strength of a deputation. "Strange preachers" are unknown in the pulpit; the Association Secretary and the local Secretary are never called upon to enter the parish. No artificial stimulus, no external influence is brought to bear; not even an occasional address from a neighboring clergyman; the curate of the parish is the mainspring of the whole machinery. And yet not so; he would be the first to deny that he was anything of the sort; he would say, "I am only the key which the Maker's hand deigns to use to set the machinery in motion. The mainspring of the whole is, I trust, Divine love, implanted in the hearts of CHRIST's people by His Holy Spirit."

Why should not equal, or even greater results, follow in every parish in the kingdom with a similar population?—*Church Missionary Gleaner.*

---



---



---

#### THE GREAT DICTIONARY OF THE CHINESE LANGUAGE.

S. WELLS WILLIAMS, L.L. D., of Peking, has just finished his immense *Syllabic Dictionary of the Chinese Language* upon which he has been engaged nearly forty years. Some idea of the amount of labor he has bestowed, single-handed, upon this work may be formed when it is stated that the dictionary contains about fifty-three thousand examples and phrases, comprised under ten thousand and ninety-four articles; the number of separate characters given being twelve thousand five hundred and twenty-seven. And not only is the Peking pronunciation of this vast number of characters given, but also the methods of pronouncing them at Shanghai, Amoy, and Canton.

Throughout the work are scattered exceedingly valuable tables, placed

under the appropriate characters, and containing information which it would require considerable search to find elsewhere. They embrace such subjects as a List of the Chinese Dynasties ; the Emperors of the principal Dynasties ; Insignia of Official Rank ; the twelve Honorary Characters ; the eighteen Provinces, etc., etc. The work meets with the highest commendation from those best able to judge of it. A reviewer in the *North China Herald* speaks of it as follows :

This long expected work is at last given to the large and increasing body of students of Chinese. How urgently it was needed, and what a saving of time and labor it is destined to effect for all those whose duties or occupations bring them into contact with any branch of Chinese literature, need not be described to such students here. Those who have, for years past, been driven to the necessity of extracting from a native teacher, often by a slow and painful process of questioning and cross-questioning, of *pi-fangs* and illustrative examples, the exact shade of meaning of some new phrase which is encountered in one's reading, and which in a majority of instances was not to be found in the previously existing helps of this kind, will hail the appearance of this work, calculated to abridge so much of this process, with the liveliest satisfaction. The reputation which its author had already earned in a section of the same field, in his Dictionary of the Canton Dialect, and the extended studies which it was known he was making as a preparation for the present work, have led to the expectation that we should receive from his hands a great and valuable addition to our present stock of aids to the acquirement of Chinese ; and however much the opinions of critics may differ on individual points, and whatever minor imperfections may be found to exist, we believe that the high expectations formed are destined to be realized.

The publication of this work marks a third era in sinology, the first having been distinguished by the appearance of Dr. Morrison's dictionary, and the second by Mr. Wade's text-books. (We doubt whether Mr. Mayers himself ever imagined that he was inaugurating a new era, or marking an epoch, as has been claimed for him by a recent critic, when he published his very useful *Manual*.) To have given to the world two such monuments of patient industry and research as the *Middle Kingdom* and this new *Dictionary*, may well have satisfied a loftier ambition than their author boasts. The unassuming yet eloquent language of the last paragraph of the Preface discloses the high and unselfish motives which have actuated him throughout the forty years during which he has been engaged in these pursuits ; and if his own modesty would deter him from claiming with Horace,

*Exegi monumentum ære perennius,*

we may claim for him that he has made, in these two works, contributions to a knowledge of China and of Chinese which will secure for him a foremost place among those who have built up the stock of such knowledge, and the lasting gratitude of all those who benefit by their use.

---



---



---

### BOOK NOTICE.

HISTORY, ESSAYS, ORATIONS AND OTHER DOCUMENTS OF THE SIXTH GENERAL CONFERENCE OF THE EVANGELICAL ALLIANCE. Held in New York, October 2-12, 1873. New York : Harper and Brothers. 1874.

THIS large volume contains one hundred and twenty papers by as many of the most cultured minds of Protestant Christendom on the following subjects :—Christian union ; Christianity and its antagonisms ; personal and family religion ; education and literature ; the pulpit of the age ; Sunday-schools ; Christian associations ; modern Romanism and Protestantism ; the Old Catholics ; Church and State ; Christianity and liberty ; ministerial support ; Foreign and Domestic Missions ; Christianity and social reforms.

Among these papers are the following on Foreign Missions :—Duty of the Churches in Relation to Missions, by the Rev. Joseph Angus, D.D., London ; Protestant, Roman Catholic, and Greek Missions Compared, by the Rev. R. Grundeman, Ph. D., Prussia ; The Obligations of Literature, Science, and Commerce to Christian Missions, by the Rev. Thomas M. Eddy, D. D., New York ; Christianity among the Hindoos, by the Rev. Narayan Sheshadri, Bombay ; Woman's Work in India, by the Rev. J. S. Woodside, Dehra Doon, India ; Missions among the Lowest of the Heathen, by the Rt. Rev. E. DeSchweinitz, S. T. D., Bishop of the Moravian Church, Bethlehem, Pa.

In the Bishop's valuable paper there is stated the interesting fact that for fifty-six years there has existed "The London Association in Aid of the Missions of the United Brethren," composed exclusively of members of the Church of England, of Independents, of Baptists, and of other Protestant Christians, who contribute with the utmost liberality and in fraternal fellowship about twenty-five thousand dollars a year toward the support of the foreign Missions of the Moravian Church.

Much of the Missionary work of this Church has been among the most degraded of the heathen, and those of comparatively little influence as tribes and nations. The Bishop justifies this action on the following grounds :—

(1.) These tribes are included in the SAVIOUR's command to "preach the Gospel to every creature." The Church would be disobedient to its

Head if any pagans were neglected on account of their degradation or insignificance.

(2.) It evidences the power of Christian love. This love deems no heathens too degenerate and no tribes too paltry to be saved. If activity in this direction were to come to an end, there would be something wanting in the Christianity of our day ; a jewel would drop out of its crown.

(3.) It would be unwise to abandon fields that are of comparatively little consequence, for the present work of the Church is merely a preparation for that which is to come, when Joel's prophecy will be fulfilled still more completely than on the day of Pentecost, when God will pour out His Spirit on all flesh, and when the heathen will fly as the clouds and as the doves to their windows. Hence prudence directs that at least a watch-tower, with a chamber for prayer on its roof, should be built in the midst of every pagan tribe. And then, when the heathen world will have been surrounded with the cordons of the Christian host, that host will advance and conquer, in the Lord's time and at the Spirit's signal.

And there is another point of view from which Missionary enterprises among insignificant and degraded pagan tribes may be contemplated. They prove without the possibility of a doubt what the Bible predicates concerning the world-wide sufficiency of the Gospel as a converting and civilizing power. The Hottentots, the Bush-negroes of Surinam, the Australian Aborigines and some others were commonly deemed to be beyond the reach of civilization and Christianity ; but the triumphs of Christian Missions among them have proved that there is no individual heathen too debased, stolid, and brutish to be made a new creature in CHRIST JESUS, a useful member of the Church, a believer both able and ready to give a reason of the hope that is in him with meekness and fear. There is no form of barbarism which cannot eventually be civilized and even refined in ways that are wonderful, to the glory of God.

---

### EVERY CHRISTIAN IS A STEWARD.

"A CHRISTIAN is not a slave under the lash, or a servant under law, but an agent delegated with power, a son invested with freedom, a steward entrusted with the interests and honor of his Master. A faithful steward regards all the concerns of his master as his own, and as to the conduct of the affairs, much is left to his intelligence, his sense of honor, his devotedness to the trust committed to him. Instead of receiving minute directions or rules, he is required in a great measure to be a law unto himself. So a Christian having given himself to CHRIST is required to manifest alike his love and loyalty by the devotedness of his life. His spiritual life is free, his service perfect liberty ; all acceptable work must be lovingly performed and every gift cheerfully bestowed. The motive

consecrates the deed, hence whatsoever he does should be done to the glory of God ; and as he is accountable to God for the exercise of his gifts and for the improvement of his time, so is he also for the use of his money. He is under law to God, as to what he spends, or saves, or gives away. How much of his income shall be devoted to either purpose, he must, under a sense of his accountability, determine. Few specific precepts are given in the New Testament on this subject. General principles are laid down, and powerful motives to the exercise of an enlarged liberality are presented, and then the subject is left to the judgment and conscience, wisdom, faith, and love of each believer. All are expected to give, to give freely, frequently, lovingly, and largely ; but each soul is summoned solemnly and gratefully to say how much he owes to the LORD, and to determine how much he can give, to what objects he will contribute, and in what way he should exercise this grace so as to secure the greatest amount of good to his own soul, and accomplish the most for the advancement of the kingdom of CHRIST—only let the motive, the measure, and the manner of giving be such as will bear the scrutiny of the future and secure the approval of the great Giver. All giving for Christian work should be on principle—proportionate, devout, frequent, and systematic. The main thing is to be faithful to trust, obedient to conscience, loyal to duty, and devoted to the interests of CHRIST and His kingdom. At last every faithful steward will be received with commendation and receive a gracious reward."

## A C K N O W L E D G M E N T S.

**N. B.—With all remittances the name of the Diocese and Parish should be given.**

**Checks, Drafts, and Money Orders should always be made payable to the order of JAMES M. BROWN, TREASURER, and sent to him, 23 Bible House, New York.**

**All Money Orders should be drawn on STATION D, NEW YORK.**

**Remittances in Bank Notes are not safe unless Sent in REGISTERED Letters.**

The Treasurer of the Foreign Committee acknowledges the receipt of the following sums from December 10, 1874, to January 10, 1875.

### ALABAMA.

Decatur—Box 5726.....	\$ 6 75
Demopolis—Trinity.....	10 00
Greensboro—St. Paul's.....	5 00
Mobile—Trinity, Box 10538.....	3 05 24 80

### ALBANY.

Albany—St. Peter's.....	23 12
Cohoes—Box .....	5 00
Glens Falls—Messiah.....	6 00
Gouverneur—Trinity.....	2 82
Greenbush—Messiah.....	2 42
Hoosick Falls—St. Mark's.....	16 00
Malone—St. Mark's.....	15 00
Ogdensburg—St. John's.....	25 00
Portlandville—St. John's .....	4 00
Salem—St. Paul's.....	5 03
Saratoga—Emma J. Simmons....	5 00
Schenectady—St. George's.....	14 10 128 49

### CALIFORNIA.

San Francisco—St. Luke's, a member .....	10 40 10 40
--	-------------

### CENTRAL NEW YORK.

Cayuga—Box 13762 .....	0 79
Syracuse—Box 8789 .....	1 35 2 14

### CENTRAL PENNSYLVANIA.

Ashland—For Alonzo Potter, Hoffman Station.....	1 00
---	------

Centralia—For Bp. Auer Mem. Ch., Monrovia, Africa.....	1 00
--	------

Harrisburg—St. Stephen's S. S., for Africa.....	9 86
---	------

Huntington—St. John's, C. H. M.....	2 00
-------------------------------------	------

Lancaster—Miss H. K. Benjamin, for Africa.....	4 00
--	------

				MARYLAND.
<i>Lock Haven</i> — Mrs. Anna R. Drake, for Africa.....				5 00
<i>Milton</i> — Box 15205.....				5 00
<i>Northumberland</i> — St. Mark's S.S. ....				8 48
<i>Philipsburgh</i> — Box 8532.....				27 12
<i>Reading</i> — St. Barnabas'.....				2 00
<i>Tamaqua</i> — Calvary Ch.....				15 00
				80 46
CONNECTICUT.				
<i>Ansonia</i> — Mrs. E. M. Clark.....				25 00
<i>Hartford</i> — Box 3193.....				3 00
<i>Litchfield</i> — St. Michael's.....				10 00
<i>Milford</i> — J. M., for Bp. Auer Mem. Ch., Monrovia, Africa (part payment of \$1,000)				600 00
<i>New Haven</i> — Ascension.....				8 00
Box 8791, \$1.00; Box 8792, 75 cents.....				1 75
<i>Oxford</i> — Mrs. H. Hatch.....				2 50
<i>Plymouth</i> — Box 14849.....				2 00
<i>Thompsonville</i> — Box 8847.....				1 00
<i>Windsor</i> — Grace Ch.....				12 00
<i>Wolcottville</i> — Box 1998.....				5 00
				670 25
DELAWARE.				
<i>Christiana</i> — Hund — Christ Ch., five-cent coll., \$43.35; for Bp. Auer Mem. Ch., Monrovia, Africa.....				45 35
<i>Georgetown</i> — St. Paul's.....				5 00
<i>Middleton</i> — J. B.....				0 25
				50 60
GEORGIA.				
<i>Atlanta</i> — E. B. Turner, sub. for West African Record....				1 00
ILLINOIS.				
<i>Galena</i> — Grace Church.....				12 50
<i>Lanark</i> — Box .....				2 57
				15 07
INDIANA.				
<i>Westville</i> — For Miss Fay, \$1.00; Miss Baldwin, \$1.00; General, \$1.00.....				3 00
				3 00
IOWA.				
<i>Clinton</i> — St. John's S. S., scholarship in Bp. Boone Mem. School, Wuchang, China				20 00
<i>Davenport</i> — Box 15638.....				0 50
<i>Decorah</i> — Boxes 15012 and '13...				0 80
<i>Des Moines</i> — St. Paul's Ch., Woman's Missionary Association, towards Reed scholarship Orphan Asylum, Cape Palmas, Africa.....				18 75
<i>Durant</i> — Box.....				1 00
<i>Nashua</i> — St. Mark's.....				10 00
<i>Oskaloosa</i> — St. James' Ch., Girls' Missionary Association, of which for Bp. H. W. Lee scholarship in boys' school, Africa, \$40.00; at discretion of the Rev. E. Davis, Africa, \$21.08				61 08
				112 13
LONG ISLAND.				
<i>Brooklyn</i> — Mediator.....				12 50
Ch. of the Messiah, Box 1026 .....				12 50
<i>St. Mark's</i> .....				11 00
<i>St. Mary's</i> .....				25 00
Box 2328.....				2 05
<i>Jamaica</i> — Grace Ch., Boxes for Prayer Books for Mr. De Mora's Mission.....				26 00
<i>Newtown</i> — St. James', for ed. of a Chinese student at Gambier, Ohio.....				8 75
<i>St. Johnland</i> — W. Preston.....				1 00
				98 80
MAINE.				
<i>Lewiston</i> — Trinity.....				3 00
<i>Portland</i> — Box 6768.....				1 10
				4 10
ANNAPOLIS				24 39
<i>Anne Arundel Co.</i> — Westminster Parish, St. Margaret's Boxes, \$28.50; for a scholarship in Miss Fay's school, Shanghai, China, \$20.00				General, \$6.00..
				54 50
<i>Baltimore</i> — St. Barnabas', \$105.00; S. S. Boxes, \$16.23 ..				121 23
Ascension S. S. Boxes, for Joppa.....				50 00
Memorial Ch.....				40 30
Ch. Messiah, \$15.00 ; Box 14398, \$12.50.....				27 50
Box 15326, for Bp. Auer Mem. Ch. Monrovia, Africa				5 00
<i>Frederick</i> — All Saints' S. S., for sup. of a child in Africa, \$25.00; Boxes 10085, 10074, \$4.00.....				29 00
<i>Prince George Co.</i> — Rosaryville, Box.....				2 00
<i>Washington, D.C.</i> — Ch. of the Epiphany, for Rev. Dr. Hill's Special fund .....				100 00
Mrs. C. M. Heaton, Jr., for Mrs. Thompson's school, Shanghai, China				0 85
Box 15219.....				0 50
Box 2146.....				2 00 457 27
MASSACHUSETTS.				
<i>Beverly</i> — St. Peter's S. S., for Bishop Auer Mem. Ch., Monrovia, Africa.....				18 00
<i>Boston</i> — Miss Fannie A Griley...				6 25
<i>Cambridge</i> — St. James', for China				8 25
Mrs. B. Vaughan.....				7 15
<i>Dedham</i> — St. Paul's, Box 3585.....				39 00
<i>Salem</i> — Grace Ch., "P." for Africa.....				5 00
<i>Stockbridge</i> — St. Paul's, Boxes....				27 21 110 86
MINNESOTA.				
<i>Red Wing</i> — Box 6757 .....				1 35
<i>Spring Vale</i> — Boxes 16041, '42, '43, and '44.....				2 83 4 18
NEW HAMPSHIRE.				
<i>Portsmouth</i> — Box 5557.....				1 00
NEW JERSEY.				
<i>Elizabeth</i> — St. John's, a communicant .....				100 00
<i>Middletown</i> — Christ Ch., "Mary's Christmas Gift" to Hoffman Inst., Africa.....				5 00
<i>Newark</i> — Box 8812.....				3 90
Box 15639.....				2 50
<i>Moorestown</i> — Trinity, \$8.00; S. S., for scholarship, Joppa, \$25.00 .....				33 00
<i>New Brunswick</i> — St. John Evangelist's, Boxes 3994, 4015, 3998, 14104, 14105..				13 55 157 95
NEW YORK.				
<i>Garrisons</i> — St. Philip's .....				17 00
Irvington — St. Barnabas', a member .....				250 00
<i>Newburgh</i> — True friends, for Bp. Auer Mem. Ch., Monrovia, Africa.....				10 00
<i>New York</i> — Anthony Mem. Church, through Woman's Auxiliary, for Foreign Missionaries Fund.....				7 50
Calvary .....				298 00
St. Andrew's S. S.....				89 69
St. Andrew's Box 13304 .....				7 50
St. John Baptist.....				8 32
St. Luke's .....				157 39
Box 8769 .....				4 75
St. John's School, for Bp. Auer Mem. scholarship in Girls' School, Cape				

Palmas, Africa, \$15; for Africa, \$53.81.....	68 81		Glendale — Boxes 4557, '58, and 11020.....	10 00
Box 10741.....	3 00		Portsmouth—All Saints' Ch., five-cent coll.....	3 50 25 50
Box 8829.....	12 27			
Box 11562.....	1 75			
Miss Jay, for Mrs. Auer, \$50.00; for printing Grebo Prayer Book, \$50.00.....	100 00			
<b>Rossville</b> —St. Luke's, Boxes.....	4 15			
<b>Eye</b> —Christ, Woman's Missionary Association, for outfit female to Wuchang, China.....	112 65 1152 78			
NORTH CAROLINA.				
<b>Lenoir</b> —Box 4385.....	6 00			
<b>Wilmington</b> —St. James, St. John's, and St. Paul's.....	10 67			
St. Mark's, for Africa.....	5 38			
<b>Windsor</b> —Grace.....	4 60 26 65			
NORTHERN NEW JERSEY.				
<b>Bergen Point</b> —Trinity S. S., for "Trinity" and "Rising" scholarship, Hoffman Institute, Cavalla, Africa. 150 00				
<b>Madison</b> —Box 3205.....	3 00			
<b>Morristown</b> —Redeemer, for Joppa Box 8812.....	2 00 3 90			
<b>Newton</b> —Christ Ch.....	5 00			
<b>Orange</b> —Box 14136.....	2 50			
<b>Philipsburgh</b> —St. Luke's.....	3 75			
<b>Woodside</b> —St. John's, Box 1333.....	10 00 180 15			
OHIO.				
<b>Guyahoga Falls</b> —St. John's S. S. 6 00	6 00			
PENNSYLVANIA.				
<b>Bristol</b> —St. James'.....	47 00			
<b>Oxford Church</b> —Trinity.....	7 50			
<b>Philadelphia</b> —Ascension, Box 8134.....	13 17			
Willie Auer's Missionary Box, for Bp. Auer Mem. Church, Monrovia, Africa 3 00				
Rev. D. R. Goodwin, D.D.....	20 00			
Hannah Sollenger, for Bp. Auer Mem. Ch., Monrovia, Africa.....	2 00			
Box 8128.....	2 56			
Rev. A. M. Morrison, for Joppa, \$50.00; for Medical Dispensary, Osaka, \$50.00.....	100 00			
L. L. W., for Willie Auer Through Miss C. M. Turner, for Graway, Africa.....	40 00 50 00			
<b>Upper Providence</b> —St. Paul's Mem. Ch. and S. S.....	19 43 304 66			
PITTSBURGH.				
<b>Allegheny City</b> —Emmanuel.....	2 00			
<b>Greensburg</b> —Christ Ch. S. S.....	13 50			
Box 15625.....	3 00			
<b>Pittsburgh</b> —St. Andrew's, Woman's Miss'y Soc'y, for the Rev. Louis Canal, Mexico.....	126 35			
<b>Strasburg</b> —A. S. S. class.....	4 00 148 85			
SOUTH CAROLINA.				
<b>Abbeville</b> —Grace.....	14 15			
<b>Cheraw</b> —"S.".....	2 50			
<b>Ridge Spring</b> —Grace.....	7 50			
<b>Stateburg</b> —Claremont Ch.....	17 16 41 31			
SOUTHERN OHIO.				
<b>Clifton</b> —Box 14927.....	2 10			
<b>Chillicothe</b> —St. Paul's S. S.....	10 00			
TENNESSEE.				
<b>Cleveland</b> —Fanny Leslie Thompson (deceased), \$6.00; Mary Lynn Harvey, \$2.00.....	7 00 7 00			
VERMONT.				
<b>Sheldon</b> —Grace, Boxes.....	6 69 6 69			
VIRGINIA.				
<b>Albemarle Co.</b> —Cobham Depot, Box 1416.....	2 00			
<b>Alexandria</b> —St. Paul's S. S., for Joppa.....	70 03			
<b>Bath Co.</b> —Mary S. W. Webster.....	5 00			
<b>Charles City Co.</b> —Westover Par.....	7 00			
<b>Charlestown</b> —Zion, quarterly payment on Chinese scholarship in Bp. Boone Mem. school, Wuchang, China.....	10 00 1 60			
<b>Charleston</b> —St. John's, Box 8839.....	2 50			
<b>Columbia</b> —St. John's S. S. Boxes 9303.....	4 38			
<b>Fauquier Co.</b> —The Plains, Box 14013.....	2 00			
<b>Front Royal</b> —Calvary Ch.....	5 90			
<b>Haymarket</b> —St. Paul's S. S., Box 14013.....	1 30			
<b>Lynchburg</b> —St. Paul's, for China.....	54 77			
<b>Middletown</b> —St. Thomas'.....	3 53			
<b>Petersburg</b> —Grace.....	37 65			
<b>Pittsylvania C. H.</b> —Bannister Parish, Emmanuel.....	10 00			
<b>Portsmouth</b> —St. John's, Boxes.....	2 95			
<b>Smyth Co.</b> —Boxes.....	6 53			
<b>Smithton</b> —For Africa.....	1 00			
<b>Starunton</b> —Trinity.....	50 00 278 14			
WESTERN MICHIGAN.				
<b>Courtland</b> —St. Paul's.....	5 00 5 00			
WESTERN NEW YORK.				
<b>Rochester</b> —Box 14870.....	1 25 1 25			
WISCONSIN.				
<b>Ashippun</b> —St. Paul's, Box 11808. 0 45				
" " " 16045. 0 35				
<b>Berlin</b> —Box 6161.....	6 95			
<b>Eau Claire</b> —Christ.....	2 92			
<b>Geneva</b> —Holy Communion.....	12 85			
<b>Green Bay</b> —Box 2736.....	2 50			
<b>Janesville</b> —Chas Norton.....	25 00			
<b>Sussex</b> —Boxes 15324 and '25.....	2 00 53 02			
WASHINGTON TERRITORY.				
<b>Walla Walla</b> —St. Paul's.....	17 60 17 60			
MISCELLANEOUS.				
Box 2829.....	5 00			
" 4394.....	10 00			
" 8083.....	1 10			
" 14842.....	1 00			
" 2923.....	1 25			
Interest, Bohlen Fund.....	67 05			
Trinity and Keith Funds.....	502 87			
Cash, Bohlen Station, Miss. Gregg.....	35 00			
Miss Juilia de B. Gregg.....	25 00			
<b>N. Y., New York</b> —Estate of Mrs. P. Bedell, for Joppa .....	120 00 768 27			
Amount previously acknowledged...	10,209 73			
	\$4,950 47			
	\$15,160 20			

# FOREIGN STATIONS.

## WESTERN AFRICA.

*Cape Palmas District.*

Rev. S. D. Ferguson (Liberian) .....	<i>Cape Palmas*</i>
Rev. Samuel W. Seton (Native) .....	<i>Hoffman Station*</i>
Rev. K. H. Gibson (Liberian) .....	<i>Gravay*</i>
Rev. Edward Davis .....	<i>Canalua</i>
Rev. L. L. Montgomery (Liberian) .....	<i>Buchanan, Bassa</i>
Rev. M. P. Valentine (Native) .....	<i>Cavalla</i>
Rev. T. H. H. G. M.D. ....	<i>Cavalla</i>
Bishop B. Ward .....	<i>Cavalla</i>
Miss Margaret Scott .....	<i>Orphan Asylum, Cape Palmas</i>
Miss Mary E. Savory .....	<i>Cape Palmas</i>
Miss Fanny J. Botts .....	<i>Cape Palmas</i>
Mrs. S. J. Simpson (Liberian), Teacher .....	<i>Cape Palmas</i>
Mrs. Ann Tuomey, ("Orphan Asylum, Cape Palmas.	
Joseph A. Russell (Native) Candidate for Orders, Catechist .....	<i>Tebu</i>
Samuel Boyd (Native), Teacher .....	<i>Fisherton</i>
Alonzo Potter .....	<i>Hoffman Station</i>
John Parr .....	<i>Hau-Gravay</i>
B. B. Wisner .....	<i>Berebe</i>
Richard Killen .....	<i>Rockbookooth</i>
O. E. Shannon .....	<i>Krobia</i>
James Boyd .....	<i>Oldayataba</i>
Samuel Bowman .....	<i>Onnalla</i>
John B. Morris .....	<i>Berebe</i>
E. W. Appleton .....	<i>Cavalla</i>

*Since District.*

J. Neyle, (Liberian) Catechist .....	<i>Sinoe.</i>
--------------------------------------	---------------

*Bassa District.*

J. J. Blyden, (Liberian) Candidate for Orders .....	<i>Bassa.</i>
---	---------------

*Monrovia District.*

Rev. G. W. Gibson (Liberian) .....	<i>Monrovia.</i>
Rev. A. F. Russell { .....	<i>Clay Ashland</i>
Rev. N. T. Doidron { .....	<i>Vejeton</i>
Rev. J. W. Blackridge { .....	<i>Clay Ashland</i>
John T. Thorpe, { .....	Teacher ... <i>Crozierville</i>
Edward Hunte, { .....	Teacher ... <i>Toto-Koreh</i> .

*CHINA.*

Rev. Robert Nelson, D.D. ....	<i>Shanghai.</i>
Rev. Elliot H. Thomson .....	"
Rev. Samuel I. J. Schereschewsky, D.D. ....	<i>Peking.</i>

Rev. Augustus C. Hoehing .....	<i>Hankow.</i>
Rev. S. R. J. Hoyt .....	<i>Wuchang.</i>
Rev. W. J. Boone .....	<i>Shanghai.</i>
Rev. Kong Chai Wong .....	<i>Hankow.</i>
Rev. Yung Klung Yen M. A. ....	<i>Hankow.</i>
Rev. Hoong Nook Woo .....	<i>Shanghai.</i>
Rev. Kia Sung Ting .....	
Rev. Francis H. Stricker .....	<i>Hankow.</i>
Rev. G. D. B. Miller .....	<i>Wuchang.</i>
A. C. Bunn, M. D., Missionary Physician .....	<i>Wuchang.</i>
Mr. Nelson .....	<i>Shanghai.</i>
Mrs. Johnson .....	"
Mrs. Lydia M. Fay .....	
Mrs. S. J. J. Schereschewsky .....	<i>Peking.</i>
Mrs. Hoehing .....	<i>Hankow.</i>
Mrs. Hoyt .....	"
Mrs. Boone .....	<i>Wuchang.</i>
Mrs. Miller .....	<i>Shanghai.</i>
Mrs. Bunn .....	<i>Wuchang.</i>

*JAPAN.*

Rt. Rev. C. M. WILLIAMS, D.D., Miss'y Bp. ....	<i>Yedo.</i>
Rev. A. R. Morris .....	<i>Osaka.</i>
Rev. J. Hamilton Quinby .....	"
Rev. William B. Cooper .....	<i>Yedo.</i>
Rev. Clement T. Blanchet .....	"
Henry Laning, M.D., Missionary Physician .....	<i>Osaka.</i>
Mrs. Quinby .....	"
Miss Ellen G. Eddy .....	"

*GREECE.*

Mrs. Marion Muir, with twelve Assistant teachers (Greek) .....	<i>Athens.</i>
--	----------------

*PALESTINE.*

Miss Mary B. Baldwin, with three teachers .....	<i>Joppa.</i>
---	---------------

*HAITI.*

The following Clergy of the Church in Haiti are sustained by the Board of Missions :	
Rt. Rev. J. THEODORE HOLLY, D.D. ....	<i>Port-au-Prince.</i>
Rev. St. Denis Bauduy .....	"
Rev. Julian Alexandre .....	<i>Buteau.</i>
Rev. Pierre E. Jones .....	<i>Jeremie.</i>
Rev. Charles E. Benedict .....	<i>Cayes.</i>
Rev. John Eliese Salomon .....	<i>Anse a Vea.</i>
Rev. Pierre Louis Benjamin .....	<i>Gonavas.</i>
Rev. Pierre Talon .....	<i>Cape Haitien.</i>
Rev. Louis Duplessis Ledian .....	<i>Torbeck.</i>
Rev. Charles Jerome Bistoury .....	<i>Port-au-Prince.</i>
Rev. Alexander Battiste .....	"

## Committee for Foreign Missions.

Rt. Rev. HORATIO POTTER, D.D., LL.D., *Chairman.*

REV. JOHN COTTON SMITH, D.D.,	REV. RICH'D B. DUANE, D.D.
REV. H. DYER, D.D. ....	REV. LEWIS CURTIS, Esq.
REV. BENJ. H. HAGHT, D.D., LL.D. ....	REV. EDWARD S. WASHINGTON, Esq.
REV. RICH'D B. DUANE, D.D., Secretary and General Agent, 23 Bible House, New York.	
REV. S. D. DENISON, D.D., Honorary Secretary, 23 Bible House, New York.	
JAMES M. BROWN, Esq., Treasurer, 23 Bible House, New York.	

STATED MEETINGS—FOURTH WEDNESDAY IN EACH MONTH.

### Boxes and Parcels for Foreign Missions.

Boxes and parcels of books, clothing, and materials of all kinds, may be forwarded to the Rev. Rich'd B. Duane, D.D., Secretary and General Agent, 23 Bible House, New York. Notice of shipment should in all cases be sent by letter to the Secretary as above, stating contents and value of each package.

### Rates of Postage to our Mission Fields.

GREECE.—Via North German Union direct, Letters, each half ounce or fraction thereof .....	14 cts.
Newspapers, each .....	9 cts.
JOPPA.—Letters, each half ounce or fraction thereof .....	11 cts.
CHINA.—Via San Francisco, (every two weeks, beginning January 30, 1875.)	
Letters, each half ounce or fraction thereof .....	10 cts.
JAPAN—Letters, each half ounce or fraction thereof .....	15 cts.
CHINA AND JAPAN—Newspapers each, .....	2 cts.
Book Packets, each four ounce or fraction thereof, .....	4 cts.
HAITI.—Steamers (Weekly) Postage 10 cents. Newspapers and Books free through the Mission Rooms.	
LIBERIA.—Via Southampton, (thence weekly) Letters, each half ounce or fraction thereof .....	16 cts.
Newspapers, each, .....	4 cts.
By sailing vessels (occasionally). .....	10 cts.

THE FOREGOING RATES APPLY TO ANY POST-OFFICE IN THE UNITED STATES.

N. B.—To make sure of the proper address on letters for Africa, (as Steamers touch only at certain points on the coast), it will be best to attach the proper amount of Stamps and enclose the letter in a separate envelope to the Secretary of the Foreign Committee, Protestant Episcopal Church, 23 Bible House, New York.

**Missionary Box Association.**—Our Missionary Boxes are issued free of cost to destination, singly (by mail) or in larger quantities as required, packed in cartons of ten each (by Express).

Returns are to be made semi-annually, at Christmas and Easter. Remittances, accompanied by a list showing number and contents of each box, to be addressed to JAMES M. BROWN, Esq., Treasurer of the Foreign Committee, Prot. Epis. Church, 23 Bible House, New York, where the books of the Association are kept.

**A Christmas Card** will be forwarded to each box-holder who sends Christmas offerings, and **An Easter Card** will go to each one who sends Easter offerings.

# SPIRIT OF MISSIONS.

---

## FREEDMAN'S DEPARTMENT.

---

FEBRUARY, 1875.

---

\*\* All communications for the Executive Committee of the Commission of Home Missions for Colored People should be addressed to the Office, No. 44 BIBLE HOUSE, ASTOR PLACE, N. Y., to the REV. CHAS. H. HALL, D.D., Chairman, the REV. C. C. TIFFANY, Corresponding Secretary, or the REV. WELLINGTON E. WEBB, Office Secretary. Remittances to be made to LLOYD W. WELLS, Esq., Treasurer, 119 2d Avenue, N. Y., or to REV. MR. WEBB. Postal Money Orders to be drawn on STATION D, NEW YORK.

---

The Freedmen of the South, for good or for ill, they are our fellow-citizens. We have too much at stake to allow them to go back to heathenism. Our love for our Southern kinsmen, our pity for the poor, our hopes for our Country, and our fealty to Christ, urge us to give to them the Gospel. It may be that through those whom our fathers sold into bondage, Africa is to be redeemed, and Ethiopia to stretch out her hands unto God.—BISHOP WHIPPLE.

---

"I CLAIM that in devoting myself to preaching among the Gentiles the unsearchable riches of CHRIST, I was no fool. On the contrary I did obey literally the command of my LORD; I did follow the footsteps of Apostles, Martyrs and Prophets."—Bishop Payne.

In quoting the above lines, we are not attempting an eulogium on the late lamented Bishop. That has been given in those years of active and efficient service passed in Africa; and able testimony to his worth has been recorded elsewhere in the pages of THE SPIRIT OF MISSIONS, by the Foreign Department which he so long and faithfully served. When able no longer to toil in that distant land, he gave what remained of life and strength to the colored people of his native State. He was thus a valuable auxiliary to our Department also, laboring from pure love of the work, and receiving for the same no compensation at our hands save the gratitude of our Committee. Nor does he stand alone of those who work for CHRIST among these people, without earthly reward. There are many silent workers scattered through this land, of whom the Church at large knows little; whose efforts are yet owned of the MASTER, and who in due time shall reap if they faint not. Schools and Missionary efforts, long in existence,

conducted by some faithful communicant of the Church, are every now and then brought to our notice. They are rarely associated with any effort to awaken interest with distant brethren, or accompanied by any statement of sacrifice or self-denial. We allude to this in commendation of these silent workers, and for the encouragement of those who are wavering in their confidence as to the spirit of the Church on this question ; and because it meets in part the apprehension cherished by some, that our Communion is doing nothing, or next to nothing for the Freedmen. We readily however, concede, that we have not done all that we should : and that this Commission has done less than it would, had ampler means been placed at its disposal. When, however, the idea is adyanced that little has been accomplished, we consider its interpretation simply is that the speaker's attention has been mainly occupied with other enterprises and other departments of Church effort. Still, as we readily allow, compared with what remains undone—the work seems boundless. Our Missionaries nevertheless are not discouraged. We have never yet had one who, though at best but meagrely sustained, and often surrounded by unpropitious circumstances, abandoned the work cheerfully, or through want of success. The lament has rather been, even in the burden and heat of the day, the limit to individual capacity and physical endurance.

At the October meeting of the Board of Missions, the whole question was thoroughly discussed. The obligation of the country and the Church to the religious instruction of the African in our midst was fully entered into. His claim and our duty were recognized with remarkable unanimity. There arose too in all that prolonged debate but a single question—and that simply, as to the most effective manner of carrying out the will of the Church. We only hope that more attention may be elicited by those admirable addresses, to this division of the SAVIOUR's work, and that the zeal then exhibited, will not end with the discussion.

There are nevertheless in the task assigned us, some few facts we may all as well consider and assent to at once. They have not heretofore been sufficiently recognized, though often it may be, tacitly allowed: that the moral and religious elevation of the negro is, even when most judiciously attempted, attended with peculiar difficulties, perplexities and discouragements, and not unfrequently with numerous irritations ; that the wisest are often at their wits' end as to the most satisfactory course of action. The whole question, is often so sadly and needlessly interwoven with politics and unhappy conditions growing out of the same, as to be shorn of all interest in many minds, whose counsel and co-operation if *once secured* would be valuable beyond all computation. These hindrances so often recurring in one phase or other, require on the part of all, the utmost exercise of charity and forbearance ; &

long suffering and persistence truly Christlike. We are thankful that so many have heretofore proved equal to the emergency.

If it is found that in the administration of human government, there is anything adverse to the true interests of the Freedmen, if the well intentioned are hampered by conflicting interests of sections and parties, and find their best efforts too often paralyzed ; then let the Church as the best exponent of public sentiment come forward and supply what is wanting. The duty of Christians is not discharged when they merely consent that the negro shall be free. This will never cancel years of indifference. Our evils can never be simply sectional, but must always be national. We have all partaken in the errors and mistakes of the past, and we must as a whole repair the waste and desolation. One might have supposed that when 4,000,000 of slaves were set free, every Clergyman in the land would have brought the subject before his people. And yet, how many, who have only expressed a mere fireside opinion. How many who practically know nothing of the Freedman and the South to-day. The condition of one half of our country is such, that from motives of humanity alone, the Church should rise in her might and attempt the remedy—the remedy of united, earnest and immediate Christian effort for the elevation and instruction of a race dwelling in darkness and the shadow of death. By instruction, we mean no wrong-headed or sentimental effort in which modern educational shams, are palmed off on the race as essential realities ; but that the Church do her work as elsewhere, in that quiet, honest, substantial manner, that educates alike the heart and mind, and fits for the state of life to which in God's providence the recipient may be called. And yet we find only indifference and apathy, instead of activity. Why is this ? Have mistakes been made ? It would be wonderful if it were otherwise. Let those who have more knowledge, give us their counsel. We are not above it. We earnestly seek it. Our pages are open. Who will help us to meet the obligation ?

In all that belongs to the glory of God in the salvation of men, this Church is one in heart and mind. Bring us together, from whatever section and we find it so. Sectionalism, local pride, nothing can long separate us. From interchange of opinion, strength is brought out, and we are led to see the vastness of the work, and understand the difficulties. On this subject among our dear brethren of the South, there is but one sentiment. "We see," say they, "these perishing people about us ; events, and irresponsible persons, have raised a wall of partition between us and them ; there are times when we scarce know how to grapple with the subject, but we will do all that we can." What more manly and noble than this ? Who can say more ? It is the experience of us all, that fanaticism and superstition would not only build a wall of partition between the races, but between the colored man and *all good influences*.

Let us humbly hope, and earnestly pray that the large number of our

congregations which have hitherto granted no response to our appeals, will within the next two months, (abandoning all excuses and looking squarely at the question as it stands), give of their abundance to our more than depleted treasury.

W. E. W.

*N. B.* — Wanted, Clothing of any, and all varieties.

## ACKNOWLEDGMENTS.

The Treasurer of Home Missions to Colored People acknowledges the receipt of the following sums for December, 1874.

VERMONT.			NEW JERSEY.		
<i>St. Albans</i> —St. Luke's Church.....	20 00	20 00	<i>Burlington</i> —St. Mary's Church...	29 13	29 13
NEW HAMPSHIRE.			PENNSYLVANIA.		
<i>Concord</i> —St. Paul's Church.....	15 00	15 00	<i>Lower Merion</i> —Church of the Redeemer.....	32 00	
MASSACHUSETTS.			<i>Andalustia</i> Lower Dublin — All Saints.....	20 00	
<i>Dedham</i> —St. Paul's Church.....	50 00	50 00	<i>Philadelphia</i> —St. Mark's Ch., of which for St. Augustine's, Savannah, \$15...	74 84	
RHODE ISLAND.			<i>Conshohocken</i> —Calvary Church...	5 00	131 84
<i>Warren</i> —St. Mark's Church.....	15 00	15 00	PITTSBURGH.		
CONNECTICUT.			<i>Franklin</i> —St. John's Church.....	6 00	
<i>Watertown</i> —Christ Church.....	1 00		<i>Pittsburgh</i> —All Saints'.....	2 30	
<i>New Melford</i> —St. John's Church.	5 00		<i>Warren</i> —Trinity Church.....	5 00	13 30
<i>Milford</i> —St. Peter's Church.....	10 00		CENTRAL PENNSYLVANIA.		
<i>Litchfield</i> —St. Michael's Church..	10 00		<i>Columbia</i> —St. Paul's Church.....	8 50	8 50
<i>Fair Haven</i> —St. James' Church..	20 00	46 00	MARYLAND.		
NEW YORK.			<i>Frederick</i> —All Saints' Church.....	25 49	25 49
<i>Poughkeepsie</i> —Christ Church....	24 73	24 73	OHIO.		
LONG ISLAND.			<i>Boardman</i> —St. James' Ch.....	3 00	3 00
<i>Brooklyn</i> —St. Mary's Church....	13 58		<i>Ipsilanti</i> —St. Luke's Church.....	25 00	
<i>Cold Spring Harbor</i> —S. S. Class of Miss K. H. ....	2 25		<i>Marquette</i> —St. Paul's Church....	19 10	44 10
<i>St. John's-land</i> —W. Preston.....	0 50	16 33	MICHIGAN.		
ALBANY.			<i>Red Wing</i> —Christ Church.....	15 95	
<i>Ballston Spa</i> —Contents of Miss'y. Box.....	5 00	5 00	<i>St. Paul</i> —Christ Church.....	11 00	26 95
CENTRAL NEW YORK.			MINNESOTA.		
<i>Ithaca</i> —St. John's Church.....	14 20		<i>W. St. Paul</i> —St. Paul's Church.....	598 25	598 25
<i>Skeneateles</i> —St. James' Church....	23 29	37 49	<i>For Work of Rev. G. B. Cook, Petersburg, Va.</i> .....	\$1,163 04	
WESTERN NEW YORK.			<i>Amount previously acknowledged...</i>	2,323 70	
<i>Geneva</i> —S. S. of St. Phillips.....	2 07		<i>Total</i> .....	\$3,486 74	
<i>Rochester</i> —St. Paul's Church, for St. Augustine Mission, Savannah.....	40 95				
<i>W. B. D.</i> .....	50 00	93 02			

The Rev. Giles B. Cook desires to acknowledge the receipt of the following amounts for the work under his charge, from October 1, 1874, to January 1st, 1875: Stewart Brown, Esq., N. Y., \$50; Trinity Chapel, N. Y., Rev. Dr. C. E. Swope, \$50; St. Mark's, N. Y., Rev. Dr. J. H. Rylance, \$25; Rev. W. H. H. Powers, Va., \$13; Rev. M. L. Chevers, Va., \$10; Rev. R. H. Phillips, Va., \$20; "L." Berryville, Va., \$2; Trinity Church, Boston, Rev. Phillips Brooks, \$50; Mr. W. H. Gardiner, Boston, \$1; Dr. Geo. C. Shattuck, Boston, \$30; Rev. J. A. Greaves, Va., \$5; Salem Parish, Va., Rev. Mr. Ingle, \$4; St. Clement's, N. Y., Rev. Dr. Theodore Eaton, \$25; Church of the Transfiguration, N. Y., Rev. Dr. G. H. Houghton, \$15; Miss Wolfe, New York, \$50; Mr. W. H. Lee, N. Y., \$2; Mr. W. M. Evarts, N. Y., \$5; Mr. D. D. Field, N. Y., \$3; Members of St. Thomas', Philadelphia, \$4 50; Widow's Mite, 25cts.; A Friend, Philadelphia, 50cts.; William Welsh, Esq., Philadelphia, \$10; St. Peter's, Philadelphia, Rev. Dr. T. F. Davies, \$25; Mrs. John Bohlen, Philadelphia, \$25; Church of the Mediator, Philadelphia, through Mr. F. A. Lewis, \$25; Rev. W. H. Meade, Va., \$10; Rev. Dr. C. J. Gibson, Va., \$10; Rev. Dr. J. S. Hancock, Va., \$10; Mr. Lemuel Coffin, Philadelphia, \$10; Mr. C. H. Smith, Philadelphia, \$5; Mr. Ezra Bowen, \$5; Mr. Levi Cromwell, Philadelphia, \$4; Mr. Frank Bowen, Philadelphia, \$1; Rev. Henry Nelson, Jr., Hartford, \$10; Miss Alice C. Bowers, Philadelphia, \$4; Rev. R. J. McBride, Va., \$5; Several children, Va., \$1.50; Rev. Alex. H. Vinton, D.D., Boston, \$50; Rev. George Woodbridge, D.D., Va., \$12.50. Also a set of Chancel Furniture from a friend in New York; also a box from St. Phillip's Sunday-school, N. Y., for our Christmas Tree.

# SPIRIT OF MISSIONS.

---

## WOMAN'S WORK.

---

*Communications relating to this Department should be addressed,*

**MISS MARY A. EMERY, Secretary Woman's Auxiliary,  
21 Bible House, New York City.**

---

### SECOND ANNUAL REPORT OF THE WOMAN'S MISSIONARY ASSOCIATION OF THE DIOCESE OF LONG ISLAND.

ORGANIZED BY THE RIGHT REV. A. N. LITTLEJOHN, D.D., DECEMBER 10, 1872.

---

#### OFFICERS :

*President. . . . MRS. JOHN A. PADDOCK, . 345 State St., Brooklyn.  
Vice President. . . MRS. A. N. LITTLEJOHN, . 170 Remsen St., Brooklyn.  
Secretary. . . . MISS PHEBE HAGNER, . . Jamaica, L. I.  
Treasurer. . . . MRS. E. F. DE SELDING, . 9 Lefferts Place, Brooklyn.*

---

THE Second Anniversary of the Woman's Missionary Association of the Diocese of Long Island was held on Thursday, November 12, 1874. The exercises for the day began in St. Peter's Church, Brooklyn, at 11 A.M. Bishop Littlejohn presided over the sessions of the day and evening, and was the Celebrant at the Holy Communion, assisted by the Rt. Rev. Bishop Morris of Oregon, the Rev. Dr. Cox of Newtown, and the Rev. Mr. Cooper of Astoria. The Holy Communion was participated in by about forty of the Clergy and a large number of the laity. The Annual Report was read by the Rev. Dr. Paddock. The Rt. Rev. H. B. Whipple, D.D., of the Diocese of Minnesota, delivered an interesting address, in which he spoke of the great pleasure it gave him to kneel at the LORD'S Table with so many of his friends and Christian workers. The Sacrament, he said, binds us as one to work for CHRIST. He felt that he need not tell the women of the Association why they should do the MASTER's work, for they already knew, and were doing it. He came to thank them for the encouragement they had given the Missionaries, and for the joy they had brought to many hearts in the Mission fields. Such an Association is like an electric cord, binding the whole Church as one. It is the sympathies and prayers of the daughters of the Church that strengthen the Ministers of the Church. We are working together for

our dear LORD, Who from the realms of Paradise looks down approvingly on every good work.

Upon leaving the church the guests were invited to adjourn to the parish room to partake of a collation provided by the delegates.

At 2. p.m., all re-assembled in the chapel. After the opening exercises Bishop Holly, the recently consecrated Diocesan of Haiti, spoke at some length, and with great comprehensiveness, of the Island, in its political, social, moral, and religious aspects. We have already quite a number of parishes on the Island, and eighteen Mission stations under the care of native Clergy. There is a necessity for a native Bishop, our own race not being able to bear the climate of the interior, a region where heathen superstition needs most to be enlightened and removed by Gospel truth. Bishop Holly said that the Wesleyans on the Island are ready to conform to the Church, and he intends to make a general Visitation and Confirmation on his return to Haiti. He wants means to establish schools, especially for the girls, that the elevating influence of Christianity upon the condition of women may be realized among them. It is his purpose to educate native teachers so far as may be, this plan having proved more successful than the introducing a foreign element.

The Rev. Dr. Nelson next presented the claims of China, and dwelt particularly upon the great necessity of Christian women going there in order to aid in converting the Chinese women, who are inaccessible to the male Missionaries. There are one hundred and fifty millions (150,000,000) of women in China immersed in heathen darkness. The Roman Catholic Church is at work there. It is a large field, and many laborers are needed.

Rev. Mr. Ellsworth of Maspeth spoke in behalf of Diocesan Missions. He said they might be divided in two departments, those in King's County, which, being in the vicinity of the wealthy parishes, were generally supported by them, and those in Queen's and Suffolk Counties, which were carried on by the Missionary Committee. He referred to the intelligence and refinement of the inhabitants, and thought the greatest obstacle to the Church's advancement, was the fact that many of them were descended from those who were strongly prejudiced against the Church.

Bishop Hare of Niobrara gave a very impressive idea of his work among the Indians, in the figure of a granite rock, where the ages of nature's action have finally wrought a slight change at the edges of the base, making a soil that may be cultivated. Grace is gradually but surely subduing the flinty Indian, and the Northwest shows here and there beautiful signs of Divine influence.

The evening exercises began punctually at half past seven o'clock. The Bishop of Long Island said that one great cause of the revival of the

Missionary spirit in the East is the frequent presence among us of our noble Missionary Bishops from the West. These faithful men, by the beauty and purity of their character, as well as by their eloquence, impress upon us the duty of sympathy and aid for them in their toils and anxieties and difficulties in their distant fields. He then introduced Bishop Clarkson, who spoke of the great privilege of meeting with the Church-men and Church-women of Long Island. By communion and contact with Christians, who manifest an interest in their far-off brethren, the Missionary is inspired with renewed courage and strength. It is not always money that he comes to seek. It is the prayers and the "God-speed" of the people which he desires. This is the first time that he had come among us with the least shadow of sadness. He felt anxious for the seven Missionaries in his Jurisdiction. The locusts have devastated a tract of country two hundred miles long, by one hundred and fifty wide. The inhabitants are consequently in so destitute a condition that both they and the Missionaries would need much help from the East. He concluded with the remark that a Missionary for CHRIST was the noblest name any one could have.

Bishop Morris of Oregon said the Missionary work was really divided into two departments, that which is strictly speaking Missionary, and the educational. He paid a high tribute to the eleven women who are working so earnestly and successfully in his Diocese. Through the liberality of a woman, St. Helen's Hall, at Portland, Oregon, is now free from debt. It is said to be the worst time now for raising money. This is always said when money is wanted for Christian purposes; but we cannot choose our own time for work, but must perform whatever is given us to do, just when it is presented to us. The work must be done, and if our trust and faith are fixed on God, the means will come.

Bishop Spaulding of Colorado said: A woman's influence will reach where a man's will not. The people in his Jurisdiction are intelligent, but not religious. It is necessary to educate the children, especially the girls. The repugnance to Christian teaching is so great that parents had threatened to withdraw their children from the school at Denver when a Bible lesson was proposed for once a week. As the mountains in the south-western part of Colorado are stamped with the sign of the Cross, he felt that was a proof that all that region was to be brought to the knowledge of the Cross. The Missionaries need the sympathy, prayers and material aid of their fellow Christians.

Rev. Dr. Porter of South Carolina pleaded the cause of the Freedmen. He said poverty does not prevent Christians from working and giving. Poor as South Carolina has been since the war, she has in the past year placed on God's Altar \$98,000. There are now 4,000,000 of the African race who are our equals politically. It is our duty to make them Chris-

tians that they may be good citizens. The Romish Church has in training four hundred colored men to use in bringing their fellows into that communion. The blacks are naturally superstitious and religious. They were savages when brought from Africa. God had used slavery as the means to bring them up to their present position, and he felt that it was God's purpose after they are instructed in the knowledge of the Cross, that they should be the means of Christianizing Africa.

Rev. Dr. Twing, Secretary of the Domestic Committee, expressed his faith in the Church's ability to accomplish whatever God gives her to do. He was not desponding, though there would be \$20,000 more needed now each year, on account of the new Missionary Jurisdictions which had been set apart by the General Convention, and though he knew that the Board was entering upon the year with a debt of \$20,000. He begged us not to let him fail, for if he goes down, many others will go down with him.

The Bishop called upon Rev. Dr. Hall of Brooklyn to make the closing address, which he did in his usual felicitous manner.

The Association was favored with the presence of seven Bishops and upwards of forty of the other Clergy.

Bishop Littlejohn urged upon the Clergy of the Diocese the necessity of appointing Delegates to the Association. After singing and the Benediction, the Meeting adjourned.

#### REPORT.

The Secretary of the Woman's Missionary Association of the Diocese of Long Island respectfully offers the following Report.

Standing at the close of another year—the second since our organization, it behooves us to pause awhile, to review the past, and place on record a summary of the work accomplished.

"This Association works in connection with the Woman's Auxiliary to the Board of Missions, the field being co-extensive with that of the Church, Diocesan and General." Thus, the parishes are at liberty to work for any or all of the Departments, according as their sympathies are enlisted or their ability will allow.

Thirty-six parishes are connected with the Association either by delegates or letter. Seven have joined since the last Anniversary. There have been ten meetings of the Society during the past year, at which parochial reports have been received, letters from the different Departments read, and Missionary intelligence, in printed form, received from the Board of Missions, has been taken by the delegates for distribution in their respective parishes.

## THE TREASURER REPORTS:

Amount received from all sources .....	\$566 51
As follows:	
From sale of articles sent by the Greek Mission for benefit of the Indians (proceeds sent to St. Paul's Boarding School, Yankton Agency)....	\$212 06
From St. James' Benevolent Society, Brooklyn, half-yearly Domestic Missionary stipend (paid through Rev. Dr. Twing).....	100 00
From sale of Euphrasia's photographs (intended for the Indians).....	19 75
From savings of a little girl, three years old (also given for the Indians).....	1 06
Contributed towards a scholarship at St. Helen's Hall, Portland, Oregon.....	86 00
Contributed towards purchasing a cow, for Bishop Whipple Hospital, White Earth.....	32 35
Contributed for the Association.....	115 29
Of which the Society has disbursed.....	\$88 53
Leaving a balance on hand (appropriated to Diocesan Missions) of .....	26 76
	—————
	\$566 51

The sum of \$165.92, from the above amount, is now in the bank.

The following are the

## PAROCHIAL REPORTS:

Grace Church, Brooklyn Heights, 3 barrels, 1 box, 1 package, 2 surplices, and stoles.....	\$704 00
St. Peter's, 2 boxes.....	250 00
St. Matthew's, 1 box.....	80 00
St. James', 1 box.....	250 00
St. Ann's, 1 box.....	100 00
St. John's, Brooklyn, for Bishop Whipple's Indians.....	55 00
And 2 parcels of clothing valued at.....	75 00
To widows and children of Clergymen.....	22 00
Domestic Committee.....	10 00
Messiah, 2 boxes .....	429 00
Mediator, 1 box .....	180 00
Reformation, 1 box.....	50 00
St. Barnabas', 1 package.....	25 00
Christ Church, E. D., 1 box, surplice, and stole .....	175 70
St. George's, Flushing, 6 boxes and packages.....	725 00
St. James', Newtown, 3 boxes, 1 package, and money.....	710 21
Redeemer, Astoria, 1 box .....	90 00
St. John's, Huntington, 1 box.....	50 00
Christ, Babylon, 1 box.....	75 00
Grace, Jamaica, 2 boxes, 1 saddle, surplice and stole, Altar linen, alms basin, Communion service, and money .....	744 07
Aggregate.....	—————
	\$4,637 95

Five packages of partly worn clothing have been sent to the poor at Riverhead. Value not given.

In response to the appeal made by Dr. Hall at the last Anniversary, in reference to a church at Port Jefferson, L. I., a Bible was promised by the Church of the Holy Trinity, Brooklyn. And a gentleman has purchased Bibles and Prayer Books to be given to the above mentioned church as soon as it is in existence.

Our Island Diocese has extended a helping hand to each of the Missionary Departments. These offerings of love have in some instances carried comfort to poorly clad white children in our own Diocese; in others, to colored ones at the South; some have been sent to our deeply wronged and suffering Indian brethren, carrying with them the assurance that Christianity is not a mere sentiment; again, they have lifted a heavy load of anxiety from many weary Domestic Missionaries, having furnished them and their dear ones with those necessities of life which their scanty stipend could not afford; and one Clergyman on the Western Coast of Africa, while ministering at God's Altar, is clad in vestments provided during the past year by a Long Island parish.

We feel, therefore, that the object for which this Association was formed, the awakening of an increased interest in the Missions of the Church, has been at least partially realized. And we hope that the day is near when every parish shall have its Missionary Society, and every Churchman have a full knowledge of the work accomplished by those noble men who form the advance guard of the Church. Then may we confidently expect that the Missionary interests of the Church will receive that attention which their importance demands.

As an Association, we are young and weak, but we believe the promise that,

“Those who wait upon the LORD,  
In strength, shall still increase.”

PHEBE HAGNER,

*Secretary.*

---

#### FIRST ANNUAL REPORT OF THE FAIRFIELD COUNTY INDIAN AID ASSOCIATION.

IN the year 1873, March 31, Col. Kemble, with several of the Clergy and ladies of neighboring parishes, met together in Southport, to organize an Association—its object, to work in connection with the Woman's Auxiliary to the Board of Missions, in aid of the Indian tribes immediately under the supervision of the Church.

As the work, with many present, would only be a continuation of well doing—some having for years been interested in the cause—it was entered into with an earnest zeal. Eight parishes were represented. Officers were selected, but none of them being present to signify acceptance, some delay occurred, and it was not until the following October that the Association was completely organized. It adopted the Constitution of the Dakota League, Boston, and the Niobrara League, New York, with a little variation of the By-Laws.

Bishop Hare's field was selected for the appropriations of the first year. The Association now numbers twelve parishes, each carrying on the work in the way best suited to its circumstances. Seven public meetings have been held in the different parishes in turn, including an informal gathering called at the request of Bishop Hare, who made manifest to us the wants of those under his immediate care, and testified that the gentle offices of Christian women, when banded together for promoting the MASTER's cause, have been greatly blessed.

Rev. R. C. Rogers, Secretary of the Indian Commission, New York, has been present at three meetings. His remarks, and letters direct from the Missionary field, awakened a lively interest and bore testimony that the work and influence of Christian women was proving a powerful instrument in giving light to that race so long neglected.

The meetings are opened with a short Service by the resident Clergyman of the place selected. Two or three neighboring Clergy usually attend. Interesting matter from the field is read, and several hundred pamphlets containing Missionary information have been given to the delegates for distribution. The sum total received by the Association amounts to \$824.95 in money, with six valuable boxes of clothing forwarded.

The work accomplished is small, in comparison with other kindred Societies. But there are many drawbacks to a County Organization, not experienced by a City Association. Parishes are scattered, and it is oftentimes difficult to make railroad connections which will ever tend to prevent regular attendance. Also many parishes (if not all) are doing their own Missionary work and frequently are unable to extend their charities, so that our progress must be slow. May He who overrules all things, continue to bless our labors, raising up among us additional sympathizers to strengthen and increase our zeal, that the work we have undertaken may do much for the spiritual care of the long neglected Red men.

Respectfully submitted,

CHARLOTTE M. BULKLEY,

SOUTHPORT, CONNECTICUT,

*Secretary.*

*October 1, 1874.*

## ACKNOWLEDGMENTS.

*Offerings made through the Woman's Auxiliary are acknowledged in this Department as well as in the one for which they are especially designated.*

Received during October, November, and December, 1874.

## CONNECTICUT.

Fairfield	County Association, for Indian Missions, as per items in Indian Department.....	190 00
Stamford	—Woman's Missionary Society of St. John's Ch., quarterly payment stipend Domestic Missionary.....	75 00
Woodbury	—Woman's Auxiliary of St. Paul's Ch., for Indian Missions.....	15 00 280 00
		250 250

## DELAWARE.

Wilmington	—Woman's Missionary Society of St. Andrew's Ch., freight on barrel to Africa.....	6 70
		6 70

## EASTON.

Snow Hill	—Woman's Missionary Association of All Hallows' Parish, part payment scholarship in Miss Fay's school.....	21 80
		21 80

## IOWA.

Des Moines	—Woman's Missionary Association of St. Paul's Ch., of which towards "Reed" scholarship in Orphan Asylum, Cape Palmas, Africa, \$18.75; freight on box to Africa, \$3.05.....	68 88
Oskaloosa	—St. James' Ch., of which from Woman's Missionary Association, for Domestic Missions, \$7.80; from Girls' Missionary Association, \$61.08, of which \$40.00 for "Bp. H. W. Lee's" scholarship in boys' school, Africa, and \$21.08 special, to be applied at the discretion of the Rev. Edward Davies.....	90 68

## MARYLAND.

Baltimore	—Woman's Missionary Association of Trinity Ch., quarterly payment scholarship in Bishop Boone Memorial school, Wuchang.....	10 00
Washington, D. C.	—Mrs. C. M. Heaton, Jr., for Mrs. Thomson's school.....	85 10 85

## MASSACHUSETTS.

Dakota League	for Indian Missions, as per items in Indian Department.....	234 50
West Springfield	—Ch. of the Good Shepherd, for Rev. J. A. Gilfillan.....	15 00 249 50

## NEW JERSEY.

Bergen Point	—Woman's Missionary Association of Trinity Ch., for Foreign Missions, of which for scholarship at Joppa, \$25.00.....	37 78
		37 78

## NEW YORK.

Niobrara League	for Indian Missions, as per items in Indian Department.....	2033 98
Rye	—Woman's Missionary Association of Christ Ch., of which for Emmanuel Hall, Yankton Agency, \$113.50; for outfit of Female Missionary to Wuchang, China, \$112.65..	226 15
New York	—S. F., of which for Foreign Missions, \$100; Domestic " \$100; Indian " \$100.	300 00
	Anthon Memorial Ch., for "Foreign Missionary Fund".....	7 50 2567 58

## NORTH CAROLINA.

Asheville	—Woman's Missionary Association, Trinity Ch., for Bp. Green.....	10 00 10 00
-----------	--	-------------

## PENNSYLVANIA.

Germaniaville	—A member of St. Peter's Ch., for "Foreign Missionary Fund".....	13 54
West Chester	—Woman's Missionary Association of Ch. of the Holy Trinity, for China.....	35 00 48 54

## PITTSBURGH.

Pittsburgh	—Woman's Missionary Society of St. Andrew's Ch., for Rev. Louis Canal, Mexico.....	126 35 126 35
------------	--	---------------

## SOUTH CAROLINA.

Columbia	—Ladies' Missionary Society of Trinity Ch., for Indian Missions.....	27 00 27 00
----------	--	-------------

## VIRGINIA.

Greenwood	—Missionary Box No. 8083.....	1 10
Norfolk	—Woman's Missionary Association of Norfolk, scholarship in Bridgman Memorial school, Shanghai.....	40 00
Petersburgh	—Ladies of Grace Ch., quarterly payment "C. J. Gibson" scholarship in Miss Scott's school, \$10.00; semi-annual payment "Grace Sunday-school" scholarship in Miss Fay's school, \$20.00.....	30 00 71 10

## WESTERN NEW YORK.

Geneva	—Woman's Missionary Association of Trinity Ch., for Bishop Green.....	105 00 105 00
	Total receipts for the quarter.....	\$3,633 58